



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







BENFORGE EAMES
INDIAN COLLECTION







MISSIONARY SERIES.

VOL. VIII.

CHOCTAW MISSION.

•

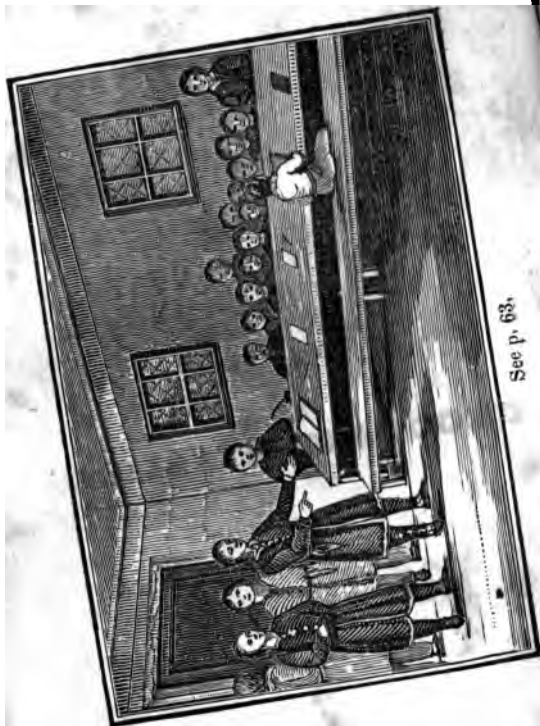


MISSIONARY SERIES.

VOL. VIII.

CHOCTAW MISSION.

•



See p. 63.

CONVERSATIONS

ON THE

CHOCTAW MISSION.

BY THE AUTHOR OF
Conversations on the Bombay Mission.
ie. Sarah Little.

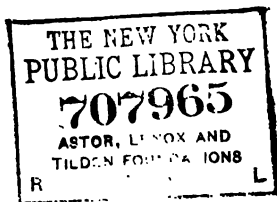
REVISED BY THE COMMITTEE OF PUBLICATION.

•

Second Edition.

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY.
Depository, No. 24, Cornhill.

1834.



DISTRICT OF MASSACHUSETTS.....TO WIT:

District Clerk's Office.

BE IT REMEMBERED, that on the ninth day of September, A. D. 1930, in the fifty-fifth year of the Independence of the United States of America, **CHRISTOPHER C. DEAN**, of the said District, has deposited in this Office the Title of a Book, the right whereof he claims as Proprietor, in the words following, viz.

"Conversations on the Choctaw Mission. By the author of Conversations on the Bombay Mission. Revised by the Publishing Committee."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled "An Act supplementary to an Act entitled An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the District
of Massachusetts.*

PREFACE.

My young friends, hearing that you like to read the books containing an account of the American mission to the East Indies, and the Sandwich Islands, I have prepared a book for you, which will make you acquainted with the condition of the Choctaw nation; and I hope when you have read it through, and see how much good our missionaries have done, and how much more they would do, if they had money enough to support more schoolmasters and missionaries, you will form a missionary society in your Sabbath school or Bible class immediately. If you meet occasionally to work, for the sake of earning money to increase your funds, I suppose you will appoint one of your number to read aloud while the rest work. If you do so, after you have read the missionary books already printed, if my health continues I will send you some letters giving an account of the various tribes of Indians in this country, among whom missionaries have been established by different societies.

SEPT. 22, 1830.



CONTENTS.

CHAPTER I.

- Journey of Mr. Kingsbury and Mr. Williams from Brainerd to the Choctaw Nation—They commence the station called Elliot—Arrival of other Missionaries—Description of the buildings, &c.—Sickness in the mission family—Opening of the school—Murder of Ell-s-kee, 9

CHAPTER II.

- Notions respecting witches and conjurors—Preaching of Mr. Kingsbury—Council respecting schools—Death of Mr. A. V. Williams—Description of the school and scholars—Anxiety of a girl to enter the school—Extent and climate of the Choctaw country—Visit of Messrs. Finney and Washburn to Elliot—Mr. Kingsbury goes to begin the station called Mayhew—Hardships and exposures, 35

CHAPTER III.

- Choctaw annuities—Districts in the Choctaw country—Visit of two Choctaw kings to Elliot—Visit of Mr. Hodgson—His description of the station—Sickness again—Death of Mr. Beckwith—of Mr. Fisk, . . . 61

CHAPTER IV.

- Arrival of other missionaries—Their sufferings on the way—Passage up the Yazoo river—Visit of Dr. Worcester to the Choctaw Nation—His letter to the Missionaries—Mr. Williams goes to form a new station at French Camps, or Bethel—Council about a school at Mayhew—Opening of the school, . . . 85

CHAPTER V.

- Description of the country around Mayhew—Examination of the school at Elliot—Death of Mrs. Williams—Death of John Long, a Choctaw lad—A wandering band settle near Pigeon Roost—Death of Mrs. Kingsbury—Laws against polygamy, adultery, infanticide, witchcraft, and intemperance, 108

CHAPTER VI.

- The national council encourage small schools—arrival of additional missionaries—Death of Rev. Samuel Mosely—Books printed in the Choctaw language—New chiefs chosen—Death of Mrs. D. Wright—Notions of the Choctaws about God—Rain-makers—Fair-weather-makers—Ghosts—Letter of Tunnapi-chuffa—His character—Character of the Choctaws when intoxicated, and when sober, 135

CHAPTER VII.

- Revival of religion among the Choctaws—Great meeting at Elliot—at Aiikhunna—near Col. Garland's in the northeast district—Address of a young Choctaw—Admissions to the church—Meeting-house and meeting at Yok-nok-cha-ya, 160

CHAPTER VIII.

- Letter to Capt. Robert Folsom—Notices of Choctaw boys and girls—two sisters—Mary Reed—Hannah Bradshaw—Rosa—Cartreñe—Jacob Ide—Choctaw Academy—Pole-pulling—Bone-pickers—"The Cry"—Choctaw dress, 182

CHAPTER IX.

- Tahoka—His addresses at meeting—Love of the Choctaws for their books—Members of the Choctaw churches—Improvement in temperance, industry, dress, &c.—Mission stations—Members of the schools, 207

CONVERSATIONS
ON
THE CHOCTAW MISSION.

CHAPTER I.

When shall the voice of singing
Flow joyfully along ?
The Western valley ringing
With one triumphant song,
Proclaim the contest ended,
And *Him*, who once was slain,
Again to earth descended,
In righteousness to reign ?

CORNELIA PELHAM had spent many delightful weeks at her uncle Claiborne's, and returned home with improved health full of zeal in promoting every good and useful work. She had devised various plans of usefulness to be put in execution as soon as she should join her old associates ; but none of them so fully occupied her mind, as that of forming a missionary and Temperance Society in the Sabbath school in

which she was a teacher. She conversed with the superintendent, and several of the teachers, and was gratified to find their hearts were set upon accomplishing the same object. A plan was immediately adopted, a constitution prepared, and an early opportunity improved by the superintendent, to prepare the minds of his scholars and their parents to engage in good earnest in missionary operations. When the scholars were made acquainted with the object, and were invited to form a missionary association, a thrill of pleasure was communicated to every heart, and when it was distinctly stated that the scholars were expected to manage all the concerns of the society, a feeling of responsibility succeeded the first excitement, and they pledged themselves to engage in the duties assigned them in the constitution, with diligence and sobriety. They finally concluded to pay annually twenty-five cents a-piece, and the girls expressed a wish to meet for work, one half day in every month ; the lads meet for Sabbath school instruction, in the same apartment with the girls, and they became members of the

society, by paying twenty-five cents, and the teachers were invited to become honorary members, by the annual payment of fifty cents. Some of the largest ladies in the Sabbath school, requested the teachers to meet with them at their working meetings, and impart to them missionary instruction. Two of their number, Miss McEll-roy, and Miss Pelham, cheerfully complied with their wishes. Three or four young lads invited themselves to come and hear also. Miss McEllroy expressed her entire satisfaction, upon condition they should conduct with propriety. The members of the association were requested to decide, whether the boys might be allowed to attend the monthly meetings, and they were unanimous in giving them an invitation.

The appointment for the first meeting was made, and it happened that Mr. and Mrs. Claiborne, Jerome and Delia, arrived to make the long desired visit the very same day. Jerome was very much pleased to find he had liberty to attend with his sister and cousin. The managers had met with great success in procuring

work, and when Cornelia and her cousins met the society, they found the work in fine order. Miss McEllroy had been requested to open the meeting with reading the scriptures and prayer, and had just opened her Bible as Cornelia entered the hall. After prayer, several missionary topics were proposed, but at Delia Claiborne's particular request, it was agreed that Cornelia and Katharine McEllroy should relate the history of the Choctaw mission, from the time Mr. Kingsbury first engaged in it, down to the present time. Most of the children in that Sabbath school, who were old enough, had read missionary books with uncommon interest, and were prepared to hear with attention, and real pleasure.

Miss Cornelia was invited to lead in conversation the first afternoon, and she commenced by saying, 'The visit of the Rev. Mr. Cornelius to the Cherokee, Choctaw, and Chickasaw nations, in 1817, prepared the way for a missionary establishment in the Choctaw nation, similar to the one at Brainerd, in the Cherokee country. The American Board of Missions,

requested Mr. Kingsbury to leave the station he had commenced at Brainerd, and go to the Choctaws, with his beloved fellow laborers, Mr. and Mrs. Williams, and make a missionary beginning in the heart of that tribe. Accordingly, in May, 1818, on the morning they were to leave Brainerd, the mission family assembled to take leave of the dear friends, who had been the first pioneers of Indian missions under the patronage of the American Board. In the midst of weeping, Mr. Hoyt prayed, and those who were sufficiently composed sung "Blest be the tie that binds." Almost the whole mission family, excepting the children, accompanied Mr. and Mrs. Williams seven miles to the Tennessee river, and saw them safely on board a large boat, which had been procured to carry them to a place called the *Muscle Shoals*, where they expected Mr. Kingsbury would meet them, as it was necessary for him to take a circuitous route on horseback, to visit Col. Meigs at the Cherokee agency.

When they reached the boat, the party was

enlarged by the addition of four native women, who were unable to speak English, but who could understand part of an English conversation; they had travelled several miles for the sake of bidding the dear missionaries farewell. When all things were in readiness to push the boat off, a prayer was offered and a hymn sung.

Delia. Did no person accompany them to the new country?

Cornelia. Yes; a Mr. Ladd and an Indian guide.

Jerome. Why did the committee send Mr. Kingsbury? I think he had seen hardship and trouble enough at Brainerd, to deserve a little comfort after he had struggled so long.

Cornelia. The committee chose him because there was no man in the country more suitable; he understood the Indian character better than any other missionary at their disposal, and had enjoyed great opportunities of acquiring a correct knowledge of men and things.

Jerome. Did he not think it was hard to go again into the untrodden wilderness?

Cornelia. No, indeed, Jerome. I hope you will one day enter into the motives and feelings of missionaries, better than you do at present.

Delia. How far from Brainerd was the Choctaw station to be?

Cornelia. Four hundred miles. Mr. Williams had taken a wagon in the boat, and when they arrived at Colbert's Ferry, they had the pleasure of receiving Mr. Kingsbury in a few hours; after resting a day or two, they proceeded on their journey in the wagon, over two hundred miles, to the Chickasaw agency, where they were obliged to leave their wagon, and cross that great wilderness on horseback. Finding no other road than a pathway, they encountered similar hindrances and difficulties to those experienced by Mr. Finney and Mr. Washburn, on their way to the Arkansas, which I told you about in your little bower; like them, they were obliged to cut their way through many thickets of *cane swamps*; however, they all arrived in safety at the Yellow Busha settlement, where they

were very kindly entertained by Capt. Perry, a half breed, and many other native families showed them much hospitality. When the Sabbath came, they were invited to hold a meeting, and Mr. Kingsbury joyfully proclaimed pardon and salvation through a crucified Redeemer, for the first time in that day's region.

Jerome. Did Mr. Kingsbury build houses, mills, &c. as he did at Brainerd?

Cornelia. Yes; but Capt. Perry allowed them to occupy one of his, till they had time to prepare materials to build for themselves.

Delia. Who assisted Mr. Kingsbury, besides Mr. and Mrs. Williams?

Cornelia. Mr. Moses Jewell, with his wife from the State of New York; Mr. John Kanouse and wife; and Mr. Peter Kanouse from Rockaway, New Jersey, embarked from New York city, in June, for New Orleans and reached the Choctaw nation in August 1818, almost exhausted with fatigue. In less than a month, almost the whole family was laid by, on account of sickness. Mr. V

liams and Mr. Kingsbury, had a severe attack of fever; before they recovered, Mrs. Williams sunk down so low, that for several days her friends despaired of her life. While she lay in this hopeless condition, Mr. Kingsbury attempted to give her some ether,—she faintly replied, “My brother, Jesus is about to take me to himself, and why do you wish me to stay?” Her friend gently reminded her of her obligations to preserve her life, if possible; from a sense of duty she took that, and other restoratives with the happiest effects; the divine blessing so far attended the assiduous care of her anxious friends, that in a few weeks the health of this invaluable woman was perfectly restored; but Mr. Peter Kanouse fell sick, and became so enfeebled, that he was obliged to leave the mission. Other members of the mission were sick, but a merciful Providence preserved the lives of all; and so soon as they had recovered, a site for the station was selected, and they engaged in building, and other necessary labors, with great zeal and thank-

fulness, though under very great disadvantages.

Delia. Where did they select a spot?

Cornelia. On the Yellow Busha river about thirty miles above its junction with the Yazoo, in the midst of a forest of lofty trees, the first of which was felled on the 15th of August 1818. At the same time, the place was consecrated to the service of God, and afterward named Elliot, in memory of the excellent missionary of that name, commonly called *the Apostle of the American Indians*. In three or four days, the first log cabin was raised.

Delia. Were the Indians pleased with the prospect of a mission and school?

Cornelia. Yes; those who had the most knowledge of the design of missions, were highly pleased, though much jealousy and misapprehension were apparent in the conduct of many.

Jerome. Why were any jealous?

Cornelia. I suppose, Jerome, it was occasioned by the wicked and openly immoral lives of the greater part of the whites, with whom

they had ever had intercourse, as settlers or travellers through the nation.

Delia. Did the missionaries find many whites near their place of settlement?

Cornelia. They found a number of men, but not one white woman, in that part of the country.

Jerome. Did Mr. Kingsbury commence a school immediately?

Cornelia. No, not for months; you seem to have forgotten that the first tree was felled in August, and after that, the long sicknesses of the missionaries, and the departure of Mr. Kanouse, and other disappointments of help.

Delia. Did not the Committee send out more assistants?

Cornelia. Yes; as soon as practicable. Mr. Aries V. Williams, brother of Mr. Loring S. Williams, arrived not long after Mr. Kanouse left, and in November, Miss Var-num, and Miss Chase, embarked at Salem, under the care of the Prudential Committee, for New Orleans, where they were met by Mr. Kingsbury, whose marriage with Miss Var-num was there solemnized.

Delia. Married ! had she ever seen him before ?

Cornelia. Yes, cousin Delia ; they had been acquainted a long time, and were under a matrimonial engagement before Mr. Kingsbury went on a mission.

Delia. Why did he not come to the North, and marry her ? would you have gone so far to meet a gentleman for such a purpose ?

Cornelia. Mr. Kingsbury was in peculiar circumstances ; the mission must have suffered in its infancy, without his fostering care ; his time was precious—the expense of returning would be very considerable, and he was conscientious in requesting Miss Varnum to take such a step. To her, it was a severe trial ; she had a high sense of female delicacy and propriety, and a noble, generous, and independent spirit ; she had solemnly consecrated herself to the service of Christ among the heathen, and knew that her assistance was daily needed at Elliot,—her duty was made plain, and with Christian courage and submission, she took up her cross, and sacrificed feelings, which a less pious and more fastidious woman

might not have done, and which in most cases would not be desirable, or even expedient.

Jerome. When did these ladies reach Elliot?

Cornelia. In February, 1819; and on the last Sabbath of the next month, a mission church was organized, and the Lord's supper administered for the first time in that dark land.

Delia. How many composed the church?

Cornelia. Ten; all were connected with the mission.

Delia. Were the natives present?

Cornelia. Some of them looked on with apparent wonder at the novel scene.

Jerome. Did they construct the buildings for the mission, after the fashion of those at Brainerd?

Cornelia. They made some improvements in the roofs, to screen them from the oppressive heat of the sun. The timbers for the roofs, were allowed to project eight feet in front, and eight feet back, which were supported by firm pillars, and formed a fine open walk, like our open piazzas.

Delia. How many houses did they build?

Cornelia. Notwithstanding all their hindrances from sickness, want of suitable tools and laborers, they raised, and had made habitable, seven log houses, the largest of which was twenty-two feet by twenty, and the smallest, twelve feet by sixteen, in about ten months after Mrs. Kingsbury arrived, in February. They had a mill, stable, and storeroom house, nearly completed, in addition to the main house, within ten months from the time Mrs. Kingsbury arrived at the Yellow Bush settlement. The timber for a school house, kitchen and dining room, was nearly prepared, and the men had sawed by hand nine thousand feet of cypress poplar boards, to make furniture, floors, doors, &c.

Delia. Was their mill a water-mill, or wind-mill?

Cornelia. Neither; their mill was wrought by one or two horses.

Jerome. Did they attempt to clear land for a plantation?

Cornelia. Yes; they lost no time in making

ing preparation to raise produce for the support of the mission family, and for scholars, whenever they were ready to open a school ; but the principal labor was performed by hired Choctaws ; the progress of clearing land, was greatly retarded from the want of oxen ; only three pair were owned in the neighborhood, which were occasionally loaned to the missionaries.

Jerome. Why did they not go out and purchase some for the use of the mission ?

Cornelia. Because they were not to be had. Mr. Jewell travelled more than a hundred miles, in pursuit of a few yoke, but returned home without any.

Jerome. What a hard life they must have led.

Cornelia. Yes, such hardships as we know nothing of, but the name ; and to add to their burdens, in consequence of a rumor that they were ready to receive scholars, eight children were brought more than a hundred and sixty miles, at a time when they were overwhelmed with the cares and bustle of clearing and build-

ing. They knew not what course to take, as they were destitute of a school-house, and had no provisions to spare; yet, if the children were refused, an unfavorable impression might be made upon the minds of the natives, and if they were received, those in the vicinity would pour in upon them, feeling they had equal rights. They deliberated, and prayed for divine direction, desiring only to please God. It was concluded, that the children should remain, and a room in one of the cabins be appropriated for a school-room; and on the nineteenth of April a school was commenced with ten Choctaw children. The very next morning, Mr. Kingsbury was attacked with a bilious fever, which reduced him very low; and before the end of June, not a member of the mission escaped a sickness of some kind or other.

Delia. Had they not chosen an unhealthy situation for the mission?

Cornelia. They never seemed willing to allow that Elliot was an unhealthy place, and probably the sickness was not so much occu-

sioned by the particular situation, as the change of climate, and the poor and low diet which was altogether unsuitable to their circumstances.

Delia. Were they unable to procure suitable food?

Cornelia. Yes, they were, owing to an unusual scarcity of bread stuff through the winter. This, with the exposures and hardships of the family, were, no doubt, the principal causes of so much suffering from sickness and debility.

Delia. Had they no physician?

Cornelia. No, not till the first of August; when, to the great joy of the whole family, Dr. Pride, from Cambridge, New York, arrived, and with him, Mr. Isaac Fisk, of Holden, Massachusetts, a blacksmith and farmer, whose labors had been greatly needed for a long time. Soon after the arrival of these gentlemen, a national council was held, and Mr. Kingsbury attended by invitation. Buck-shanub-be gave two hundred dollars for the school, out of his yearly annuity from the United States' government, and when the

subject of schools was discussed in council, Mr. Kingsbury made a short *talk*, and proposed that all who felt disposed to favor the school, might make a subscription of money, or live stock, as they chose,—a subscription was opened in the council-house, a considerable sum was subscribed, and a present of more than eighty cows and calves, with the promise of as many more every year!

Jerome. Eighty cows! what could they do with them?

Cornelia. I presume they stocked the plantation, with some of them, and ate the rest.

Jerome. How could they keep them from running away? I suppose they had no fences.

Cornelia. It is probable they were not all brought at once, and as fast as the land was cleared, durable fences were built; they enclosed yards for the cattle and a large garden, in the first weeks of missionary labor.

Delia. Did their garden flourish?

Cornelia. Yes; their apple, quince, and plum trees flourished finely, as well as vegeta-

ble productions for the table ; they were instructed to lay a broad and deep foundation for a comfortable, useful, and permanent establishment.

Delia. Did the Indians listen with interest to preaching ?

Cornelia. For several months they found it extremely difficult to procure a good interpreter, and they felt grieved, that their pressing labors to keep the mission in progress, prevented them from bestowing the time and labor necessary to impart much Christian knowledge ; besides these impediments, the expectation of the Choctaws was that schools were the main object, and that the efforts of the missionaries would be directed to that alone. Therefore, they strained every nerve to prepare accommodations for as many scholars as might be offered.

The Chickasaw Indians, hearing of the reception of scholars, made application for the admission of their children. After consulting the Choctaw chiefs, who felt confident their own children would be quite as numerous as

they could accommodate, and hearing all the evils stated, that might grow out of refusing the children of their Chickasaw neighbors, it was finally settled, that all the Chickasaw children whose father or mother were Choctaws, should be admitted to the privileges of the school, and no others.

Not long after the school commenced, and the mission family began to feel comforted with a brightening prospect of success, they met with a severe trial in the sudden death of an old Chickasaw woman, who had lived with them some time, and afforded valuable assistance.

Jerome. What sickness occasioned her death?

Cornelia. The trial consisted more in the manner of her death, than the event itself; for she was most inhumanly murdered.

Delia. Murdered! by whom?

Cornelia. A young woman came a distance of twenty or thirty miles, to reside near the place where Elliot now stands: a short time before Mr. Kingsbury's arrival in that

country, the girl fell sick, and an old woman, a conjuring doctor, engaged to perform a cure. The old woman went through a variety of operations, such as burning the body in many places, and producing ulcers, applying decoctions of roots and herbs, internally and externally, until she pronounced her cured; the father was apprized of the recovery of his daughter, and came to conduct her home,—he settled the doctress's bill, by the payment of a horse, and went to bed with the intention of returning home early the next morning; but during the night, his daughter was taken more unwell, and died the next night. It was immediately decided that she died of *witch shot*. A large reward was offered for the detection of the witch,—a conjurer was consulted, who denounced the Chickasaw woman Ell-e-kee, as the witch who had done the deed. At that time, Ell-e-kee did not live with Mr. Kingsbury, but occupied a little cabin two or three miles off, with her two daughters, two grand-daughters, and her son about twenty, who went out to labor but came home at night

Ell-e-kee had no friends to revenge her death, and I have no doubt that was a principal reason for selecting her, powerful persons being seldom charged with the crime of witchcraft. The father of the girl who died, attended with a number of stout men armed with various instruments of death, went out in pursuit of their victim ; after ascertaining that she was absent from home, they retired to the woods till she returned, and then entered her cabin, saying they had been hunting for cattle. In her disposition Ell-e-kee was hospitable and affectionate, and she set out for their repast the best her little cottage afforded ; after they had finished their supper, the leader of the band of ruffians slipped behind the old woman and caught hold of her hair, saying, “ I have bought your life ; you are a witch, and must die ; she had only time to say, “ other people tell lies, and you believe them,” before the murderers fell upon her, stabbing and cutting her flesh with their long knives, finishing the work of death, by dashing her head with clubs—as she fell, one of her little grand-daughters received

her lifeless body, and the barbarians disappeared. When the son of Ell-e-kee returned home, his heart was pierced by the shocking sight of his murdered mother ; this poor youth had often labored for the missionaries, and went to them immediately with the sad tale of his woe. Mr. Kingsbury gave directions for a coffin to be made, and hastily repaired to the scene of death. He found the dreary cabin partially illumined by a dim fire ; the daughters were in the deepest affliction, and the little girls were sobbing with them over the remains of her, whom they all loved most tenderly. The mangled corpse lay upon the floor of earth bathed in blood, partly covered with a blanket. When it was removed, and her gaping wounds were viewed by the light of a cane torch, the grief of the mourners was again renewed, and their loud moans and sobs told the deep anguish of their bleeding hearts. My young friends, do you not feel that the Bible is above all price, when you hear a relation of such deeds of darkness as this ? Will you not labor and deny yourselves cheerfully

and thankfully, that you may be able to send the glad tidings of salvation to the six hundred millions of the family of man, whose habitations are as full of cruelty and wo, as the cabin of poor Ell-e-kee in the Choctaw wilderness? I rejoice that I may look away from this mournful picture, and see so many happy faces and busy hands employed to send the light of life to the destitute.

Delia. What could Mr. Kingsbury do for Ell-e-kee's family?

Cornelia. He did all that could be done for their comfort and instruction; the coffin was brought the next day, and a few neighbors collected; the customary services were performed; and after the coffin was lowered down, the people brought all her clothes, and what little money she had, and even the skins that formed her bed, and put them into the grave and filled it.

Jerome. Why did they do so?

Cornelia. The Choctaws have some vague indefinite notions of an hereafter, and suppose their friends will have need of the same th

in that unknown state, that they most valued in the present life. A few years ago, when a man died, his favorite horses, dogs, cattle, &c. were shot, and buried in the grave with him.

The Sabbath following this shocking transaction, Mr. Kingsbury preached from the words "The dark places of the earth are full of the habitations of cruelty." He discoursed freely and plainly about the wickedness of their own cruelties and superstitions; the people listened with such profound attention, the hope was cherished that the Lord had granted the hearing ear, if not the understanding heart.

Delia. Is it a common thing to commit murder for supposed witchcraft?

Cornelia. The time to close this meeting has passed already; your question shall be answered at our next. This hymn of praise for the blessings of the gospel was sung, and a prayer closed the labors of the afternoon.

" O'er mountain tops the mount of God
In better days shall rise—
Above the summits of the hills—
And draw the wandering eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
'Up to the mount of God,' they say,
'And to his house we'll go.'

The beams that shine from Zion's hill
Shall lighten every land;
The King who reigns in Salem's tower,
Shall all the world command."

CHAPTER II.

“ Soon from the craggy mountains
The sacred shout shall fly;
And shady vales and fountains
Shall echo the reply.

High tower, and lovely dwelling
Shall send the chorus round,
All hallelujah swelling
In one eternal sound !”

WHEN the Sabbath School Missionary Society met again, Miss Katharine McEllroy presided, and all present were invited to make all the inquiries they wished. Delia Claiborne did not feel the same freedom in proposing questions to Miss McEllroy, that she did to her cousin Cornelia ; but the conversation did not flag at all, for Miranda and Jane Hammond, Sarah and Emma Lanman, belonging to Miss McEllroy's class, asked questions so much faster than their teacher could answer, that she was obliged to check them.

Miranda. Miss McEllroy, will you please to tell us about the Choctaw witches this afternoon ?

Katharine. Miss Claiborne, what question did you propose, which was to be answered at this meeting ?

Delia. Whether it was common for murders to be committed for supposed witchcraft.

Katharine. Yes ; many unhappy victims are sacrificed to this superstition every year. Within three years, in the Yellow Busha settlement alone, twelve persons were murdered ! It was but a short time after the death of Ell-e-kee, before two other women were reported to be witches, and expected to suffer death. Several of the most respectable half-breed females were greatly alarmed, and Capt. Perry, an influential chief, was at great pains to trace the origin of the rumor, which, after this faithful investigation, soon died away. If a reward is offered large enough to arouse the avarice of the conjurors, no persons who are destitute of power and friends are safe ; for their death is certain the moment they are accused.

Sarah. Do they ever accuse white people

Katharine. No ; the Indians say the whites and half-breeds eat so much salt, that witrows do not penetrate into them.

Miranda. What effect did the kindness of the missionaries produce in their attentions to the afflicted family of Ell-e-kee ?

Katharine. It did much to win the confidence of the natives. Afterwards, whenever a family were in affliction, they would send for Mr. Kingsbury ; and if he could not visit them, they requested one of his brethren to come. Some such little circumstances do much to encourage and comfort the hearts of missionaries, who are not so apt to despise the "day of small things," or to neglect watching the hand of Providence, as their Christian friends who sit under the blazing noon of gospel light in New England.

A knowledge of some truths preached by Mr. Kingsbury spread far and wide, and produced some effect upon the minds of a number, who had never heard him preach. A merchant who lived not far from Elliot, refused to sell goods upon the Sabbath, although a neighboring white trader sold to all who came. These tidings to the missionaries were like cold water to a thirsting soul. This was soon

followed by a request to have Mr. Kingsbury attend a religious service at the house of the same gentleman every Sabbath; and it was soon apparent that the wife of the principal chief in that district had not heard a preached gospel in vain. Some encouraging movements with regard to temperance were made at a council in August, soon after the arrival of Dr. Pride and Mr. Fisk. Mr. Kingsbury attended this council, and found the whiskey very plenty; but through the influence of Col. McKee, the United States' Agent, and Capt. Folsom, it was secured and put under lock and key till the business of the council should be completed. During the session of the council, a white man was found dead in his tent; two white men had slept by his side without knowing any thing had happened until they beheld him a corpse.

Sarah. Do you think he had taken too much whiskey?

Katharine. I am inclined to think he did; for he was well as usual the day before, and ate a hearty supper. Whatever occasioned

his death, it seemed to produce some solemnity. Col. McKee requested Mr. Kingsbury to attend the funeral, which he was willing to do. The body was interred without a coffin, or any other shroud than a blanket, at eleven o'clock of the day of his death; and at twelve, Mr. Kingsbury was introduced to all the principal chiefs, and permitted to give them a public *talk*, to which they gave very good attention.

Jerome. Did the council meet in a town-house, like the Cherokees?

Katharine. No; the place where the council met at this time was sheltered from the scorching rays of an August sun by the erection of posts, or forks, on which poles were laid, covered by bushes, the sides being all open. The great men of the nation were seated on the ground beneath this shade. A heavy shower began to fall soon after Mr. Kingsbury began his talk, which completely drenched the whole company, except four or five who were fortunate enough to have umbrellas; but notwithstanding the rain, the

chiefs listened with deep and fixed attention. When the rain abated, Col. McKee read two letters to the council who then adjourned till the next morning.

Jerome. Who gave talks the next day ?

Katharine. Capt. Folsom, a half-breed chief of extensive influence and considerable information, made a most animated address upon the subject of schools, and opened a subscription for their support. More than a thousand dollars were subscribed immediately, and a large number of cattle !

Emma. They did nobly, Miss McEllroy ; do you not think so ?

Katharine. Considering their poverty, they did give a large sum.

Jane. When did they get into their new school-house ?

Katharine. I do not know exactly ; but after Mr. Fisk came, they drove business very rapidly. The school-house was finished upon the Lancasterian plan, and was thirty-six feet by twenty-four. The dining room and kitchen

measured fifty-two feet by twenty, with a piazza on both sides.

A blacksmith's and joiner's shop, a granary, store-house, and several other small buildings, went up with surprising despatch; and in a short time wagons, coarse furniture, and almost all kinds of agricultural implements, were made among themselves; and every thing seemed to move on very pleasantly until Mr. Aries V. Williams was attacked with an illness that soon terminated his most valuable life.

Emma. Do relate the particulars of his life and death.

Katharine. He arrived at Elliot some time previous to the return of Mr. Kingsbury from New Orleans with Mrs. Kingsbury and Miss Chase. After some time he married Miss Chase, and a few weeks afterwards was taken sick of a bilious fever, which bore him to the grave with surprising rapidity. Through all the progress of his disease, he was calm and resigned; he was unable to converse much, owing to distressing pain and extreme debility. A beloved brother inquired about the state of his

soul; he replied, "I cannot say I have so lively exercises as I once had; but I know Jesus is all-sufficient; in him I trust; and I feel that I can lean my head upon his breast, and breathe my life out sweetly there." When asked if he had ever regretted coming to that dark land to labor for Christ, he answered with emphasis, "O no; I only regret that I have done no more for him." He frequently urged his companions in labor "to be fervent in spirit—to live above the world—to let their light shine." To Mrs. Perry, the wife of the chief of that name, he said, "Can I not call you a dear sister in Christ? Jesus is my friend; I hope he will be yours." He would often say in his distress, "O my dear Savior, what wait I for? Why dost thou so long delay thy coming?" To the whole mission family the death of this dear brother was a source of the keenest sorrow. The patience, fortitude, and cheerfulness with which he encountered the various hardships, privations, and difficulties that fell to his lot, his heavenly-mindedness and well directed zeal, made him an invaluable

helper in the mission. One of his brethren speaking of him in a letter said, "Few have been the days we have spent together ; but they have been pleasant. We have been united in the best and most exalted labors, which bound our hearts together by the tenderest ties."

Miranda. In such distressing seasons of sickness were they not obliged to suspend the school ?

Katharine. I presume not ; for there were nearly sixty scholars, and the family suffered from repeated sicknesses for months. Whatever else was neglected, the school was attended to with every possible care by some one of the family.

Emma. Who was the regular teacher of the school ?

Katharine. Mr. Loring S. Williams, who also superintended the labor of the boys when out of school. Dr. Pride was steward as well as physician.

Sarah. Miss McEllroy, were girls admitted into the school at Elliot ?

Katharine. Yes, my dear ; there were thirteen females in school at the time of Mr. Williams' death.

Jane. What were the girls taught ?

Katharine. Besides their school lessons, they were occupied out of school in two divisions ; while one was engaged in the dining-room and kitchen, the other was taught to spin, knit, card, and sew. They changed employment, so that all might have an equal opportunity for acquiring a knowledge of these useful labors.

Jane. How old were the scholars ?

Katharine. From six years to nineteen and twenty.

Jane. How did they look ?

Katharine. There was every shade of complexion in school, from pure Choctaw to almost perfectly white.

Sarah. Did they understand English ?

Katharine. Some of them had a partial knowledge of it ; but there were twenty-six entirely ignorant of English.

Jane. Could they learn as fast as we can ?

Katharine. Yes, Jane, quite as fast. In three days, several lads who had never seen the alphabet before, have learned it, and been able to read and pronounce syllables on the fourth!

Jerome. They outdo us; for here it often happens that children are months in learning their letters.

Katharine. Some of the Indian children are dull; but as a general thing they are quick to learn. The boys who learned so rapidly were more than fourteen years old, and extremely anxious to acquire an education.

I once had two scholars of twelve or thirteen years old, who commenced with the alphabet; and at the end of sixty days, one of them could read very decently in the Bible, and the other in ninety days!

Jane. They must have been good scholars.

Katharine. They were diligent girls; and with equal diligence nearly all those who are present would be able to make perfect recitations at their day schools, and gain time to

study their Sabbath school lesson, and to read their library book with such attention that they could tell their teacher on the Sabbath almost all the book contained.

Delia. Are the Choctaw girls as handsome as the Cherokee?

Katharine. Many of them are sprightly and very pretty ; but some have thought as a nation they were not quite so beautiful as the Cherokees. They are remarkable for their amiable and gentle dispositions. The youth connected with the school constantly ate, slept, studied, labored, and played together, without manifesting any desire to contend or quarrel among themselves.

Cornelia. I sincerely hope this singular fact may not be lost upon those young persons in this enlightened land, who cannot live without strife, even under the paternal roof, with own brothers and sisters.

Miranda. Were the scholars contented under the confinement of school?

Katharine. So much so, that for the first month, and I believe the first year, there was

not an instance of a child's leaving school, except at the regular vacation.

Emma. Were all received who made application for admittance ?

Katharine. O no ; the missionaries were compelled to refuse a great many, but almost every one who was refused manifested much grief. On one occasion, a young girl was so overwhelmed with sorrow on account of being refused, that Mr. Kingsbury was constrained by her moving entreaties to consent to her remaining.

Jane. How did it happen ?

Katharine. A caravan of Indians, in removing from one part of the tribe to another, encamped near Elliot ; they gladly employed Mr. Fisk to repair their tools, as they intended to forego the chase, and live by agriculture in their new settlement. The travelers were invited to visit the mission school in the evening, and the missionaries took some little pains to have the school exhibit an attractive appearance. It made quite a splendid show after the pictures and lessons were arranged, and

the room well lighted. The strangers entered the room with evident amazement and delight; the neat appearance of the children; their orderly, cheerful, and agreeable behavior; their sweet singing and the brilliancy of the room produced the most pleasing effects upon the minds of the mission family, as well as their visitors, one of whom remarked, "he should not be tired of sitting there all night."

The next morning, when the party were about ready to proceed on their journey, a young girl about thirteen, plead most eloquently to be taken into the school, she was told that many had been refused, and they could not receive another scholar; her friends endeavored to pacify her, by reminding her that she had no clothes like the scholars, and that was a sufficient reason for her not remaining. To her it was no objection, for she owned a *cow*, which she said she would sell, and purchase suitable clothing. Mr. Kingsbury felt unable to refuse any longer, and resolved she should stay, fully believing the Lord would provide. After his consent, a subordinate

chieftain, uncle to the little girl, offered to pay for her necessary clothing and blankets ; and the delighted girl saw herself a member of the school.

Cornelia. Who that has the means, can have the heart to withhold moral and religious instruction from such interesting youth as are constantly presenting their petitions from the Choctaw nation ? Who is not willing to deny himself for the sake of educating these heathen neighbors ? Who can have evidence that Christ has been formed in his heart the hope of glory, that feels unwilling to lend a helping hand to raise such precious immortals from the lowest depths of guilt and degradation, to the dignity and happiness of “ sons and daughters of the Lord Almighty ? ”

Katharine. I cannot believe the Indian tribes will ever be neglected by the Christian community, as they have been in former years ; a knowledge of their situation is increasing, and the sympathy of thousands has been excited, and I trust the children in our highly favored Sabbath schools will awake,

and engage with great ardor in securing the means for their instruction in literature, morals, and religion.

Miranda. How large is the Choctaw nation, Miss McEllroy?

Katharine. It is about a hundred and fifty miles long, and a hundred and forty broad, taking in the whole country from the Tombigby river on the east, to the Mississippi river on the west, and from the Chickasaw country on the north to the settlements of the state of Mississippi on the South.

Jane. How many Choctaw Indians are there?

Katharine. More than twenty thousand.

Jane. Is the weather there much warmer than in New England?

Katharine. Yes; the heat is not only greater, but it continues much longer, but the evenings are cool, and the nights often chilly. Their winters are milder than ours, though they often experience severe storms and very cold weather, finding good fires and warm cloaks as grateful as with us. The winter of

1819-20 was uncommonly cold; the snow sometimes fell deep enough to make good sledding, and the long storms of sleet and rain were hard to bear, especially to the children, who, at that time, were thinly clad, and destitute of shoes. The weather proved the most uncomfortable about Christmas, which was a week of extreme vexation to the missionaries, from the manner in which the Indians had been accustomed to spend it.

Miranda. What can heathen know about Christmas, Miss McElroy, while they remain ignorant of the Christian religion?

Katharine. It is a melancholy fact that almost the whole that the Indians have ever learned from the whites, is, that somewhere near the close of the year, there is one day which is devoted to greater excess than usual; and on Christmas day, the Choctaws, if possible outdo their *civilized neighbors* in eating, frolicking, and drunkenness.

The missionaries appointed a meeting on that day, and endeavored to show them what the scriptural reasons for rejoicing on Christ-

mas were, and in what way this joy might be expressed acceptably to God. About this time, a comfortable hope was entertained that a black man, who had been serious some time, had really passed from death unto life.

Jerome. Did Mr. Kingsbury live at Elliot when the Arkansas missionaries visited him?

Katharine. Yes; they were received by the mission family on the second day of January, 1820. Mr. Finney had formerly been acquainted with Mrs. A. V. Williams, and as it had long been the wish of the family to have an appropriate sermon preached on the death of this warm hearted missionary, Mr. Finney was requested to prepare a sermon, and preach it the coming Sabbath. It was a very comfortable season to the mourners, whose hearts were refreshed by the seasonable visit of Mr. Finney and Mr. Washburn, with their families—although they had no reason to expect to remain long at that time, their help was received with many thanksgivings. The Elliot mission family had been worn down with severe sickness, for months; at one time thirty-

six, scholars and others, were confined to the house with mumps or pleurisy, and sore eyes were very prevalent. The measles followed the mumps, and desolated many dwellings in various parts of the nation. The natives were ignorant of the proper management of the sick, and awfully superstitious.

Emma. How long did Mr. Finney and Mr. Washburn continue at Elliot?

Katharine. Till February; they then left for the Arkansas country, traveled as far as the Walnut Hills, but found the rivers had overflowed their banks so far as to render traveling dangerous. They were obliged to return and wait till May, when they departed and had a prosperous journey.

Miranda. I suppose they found work enough to do at Elliot.

Katharine. O yes; for before they got back to Elliot, Mr. Kingsbury set out to commence preparations for a new station somewhere on the Tombigbee river, agreeably to the wishes and instructions of the Prudential Committee.

Sarah. Did he prosper in this new enterprise?

Katharine. He did eventually; though he had great difficulties to encounter and overcome.

Jane. Where did he make a beginning?

Katharine. He went directly from Elliot to Col. Folsom's, an excellent man, and a high chief, whose family *mansion* was called the *Pigeon Roost*, where he was detained two or three days by the great rains that threatened to deluge the country. Mr. Kingsbury had been strongly attached to Col. Folsom from his first coming into the nation, and had received the kindest attentions, and many favors from this public spirited friend. With his accustomed kindness, he accompanied Mr. Kingsbury to aid him in selecting a situation for the contemplated new station; they traveled together two days, and reached Major Pitchlyn's.

Delia. Who was he, Miss McEllroy?

Katharine. A public interpreter; a white man who had married a Choctaw woman, and

acquired great wealth, and who at that time manifested an interest in religion and seemed to desire a reformation in the morals and manners of his adopted countrymen. Mr. Kingsbury preached the next day to a few of his neighbors, among whom were two or three high captains, with whom the missionaries conversed with the utmost freedom through an interpreter. They expressed much gratitude for the opening prospect of schools and preaching among their long neglected people. Mr. Kingsbury pursued his journey, attended by Col. Folsom and Major Pitchlyn, determined to choose the best possible place for the mission to be established. In writing to a friend a description of this tour, Mr. Kingsbury said, "I felt a responsibility upon my mind, which I cannot express. My heart was lifted up in fervent supplications that the Lord would direct to that place where he would delight to record his name, and to erect monuments to his glory." They had intended to return to Major Pitchlyn's at night, but found they had traveled too far to think of returning, and en-

deavored to reach a native hut in vain. There was no alternative, so they gathered some long grass in the woods, made a nice bed, and after commending themselves to God in prayer, retired to their grassy couch without food or fire; but encircled in the arms of Omnipotence, they enjoyed undisturbed and refreshing sleep. Early the next morning they continued their examination, and finally decided upon the very spot on which they reposed through the night.

Jerome. Where did they procure any food?

Katharine. Two hired men followed Mr. Kingsbury in a wagon from Elliot with provision, clothing, tools, &c., who were obliged to swim over five creeks before they reached the *Pigeon Roost*. In addition to these men, he hired a young man and his wife from Alabama for several months. The building spot selected was a pleasant eminence, overlooking an extensive prairie towards the south, of inexhaustible fertility, near a beautiful creek about twelve miles above the junction of the *Ook-tib-be-ha* with the *Tombigbee*.

Jane. How did they live without any kind of shelter?

Katharine. They made haste to erect a kind of camp, that would protect them from the storms. So fully set was Mr. Kingsbury upon the great object of his mission—the salvation of the heathen—that the very first Sabbath, under most depressing circumstances, he collected all the Indians and black people he could find, and preached to them with much freedom and comfort.

Miranda. Did the man and his wife join them immediately?

Katharine. No; not for many days. They were very glad to see them when they did arrive, for the labors of the men had been much hindered by attention to cooking and other necessary matters. The second Sabbath, Major Pitchlyn earnestly requested Mr. Kingsbury to come out and preach at his house; but a heavy rain prevented his going, and he held a little meeting for his own people in the camp, which was a most uncomfortable place, being thoroughly wet and filled with smoke; yet the health and spirits of the whole number were preserved with the exception of one

man, whose courage wholly failed in view of their gloomy prospects. He abruptly mounted his horse and rode off, giving them to understand it would be a long time before they saw him again. For a few moments after his departure, Mr. Kingsbury felt perplexed, and his heart began to sink ; not so much on his own account (for he had so long, and with so much success, struggled to subdue every selfish consideration, that such labors, when performed for the conversion of the Indians, did not seem hard,) as on account of those of his beloved companions in tribulation at Elliot, from whom he had just heard that they were almost overwhelmed with sickness and labor since he left them ; and they felt that his presence and assistance was indispensable. He felt that it was nearly impossible to leave the post he now occupied, especially after the unexpected departure of the man who seemed most capable of giving efficient aid. After a few endeavors to roll all his cares and sorrows upon the arm of his Redeemer, he pursued the toilsome labors of the day till near sunset, when to his

perfect astonishment, the man who rode off with such fixed resolutions never to see them more, returned as firmly resolved to stand by them and labor till they were in a comfortable condition, let the weather and his sufferings be ever so severe.

Emma. What occurred to change his mind?

Katharine. He traveled till he came to a creek which must be crossed by swimming his horse over; and when he was ready to enter the stream, his mind was so deeply impressed with the certainty of being drowned if he attempted to pass over, that he made the resolution to return, which he kept most faithfully. In such circumstances, his return was welcomed with peculiar gratitude by Mr. Kingsbury, who was not unmindful of the hand that led him back. After this the weather was more favorable, and they greatly prospered in their work. In less than a month from the day the house was begun, they removed into it, although in a most unfinished state.

Sarah. How large was the house?

Katharine. Its size was twenty feet by

twenty-two, entirely built of logs ; but it was a joyful day when they removed out of the old smoky, wet camp ; and they all felt that a light, dry, clean abode was indeed a luxury.

Emma. Miss McEllroy, how long did Mr. Kingsbury remain, after he was settled in his new house ?

Katharine. Only long enough to plant the garden and one corn-field. He then returned to Elliot, leaving his people in comfortable circumstances, to prosecute the work he had prepared to their hands. On his way to Elliot, he preached at Col. Folsom's, and had a long and interesting conversation upon Indian improvement with that enlightened chief. He reached Elliot in safety on the twenty-ninth of March.

Miss McEllroy then read a chapter in the Bible, and Cornelia closed the meeting with prayer as usual.

CHAPTER III.

On the mountain's top appearing,
Lo! the sacred herald stands!
Welcome news to Zion bearing,
Zion long in hostile lands.
Mourning captive!
God himself shall loose thy bonds.

At the next meeting, Cornelia took the lead in conversation, to the no small satisfaction of Delia and Jerome Claiborne, who felt the most perfect freedom in asking their cousin any question they had the least desire to have answered.

Delia. Cousin, will you please to begin this afternoon where Miss McEllroy ended her account of Mr. Kingsbury's return to Eliot?

Cornelia. The fact that a new station was preparing, and another school to be opened, was echoed and re-echoed through the nation with such rapidity, as *we* know nothing of; and applications from several districts were made immediately. Councils were held, and

appropriations of annuities from government were made by the chiefs, for the support of schools, and blacksmith's shops, in several places. In the year 1820, the amount of annuities appropriated to these objects, was six thousand dollars annually for sixteen years.

Katharine. I think the chiefs manifested enlarged views, and a highly generous spirit in making such large appropriations.

Delia. Why did the government pay these large annuities to the Indians?

Corneila. The Choctaws sold the United States large tracts of land, for which they engaged to pay them a specified sum in annual instalments.

Sarah. Is the Choctaw country divided into states, like New England?

Cornelia. No; it is divided into three large districts, called Upper Towns, Lower Towns, and Six Towns; or western, northeastern, and southern districts. Each district has a mingo or king; each town or smaller division subordinate chiefs, captains, and warriors, who manage and direct the local affairs of the people.

Miranda. How far was the new station from Elliot?

Katharine. About one hundred miles.

Jerome. In which district was Elliot, and the new station?

Katharine. Elliot is in the Upper, and Mayhew, the name given to the new station, is in the Lower. The king and chiefs of the Six Towns were very importunate for a school in their district; but the missionaries could not spare a man to engage in any new enterprise until a reinforcement should be sent to their assistance.

Two of the Choctaw kings made a very agreeable visit at Elliot in 1820, attended by seven or eight of their most noble chiefs. After examining the school, they expressed the most unqualified approbation, and addressed the children in a very eloquent strain, exhorting them with great pathos to attend to the instructions of the *Great and Good Book*, which taught them to love all mankind. They received an invitation to spend the Sabbath at the station, with which they readily complied.

One of the kings brought his nephew to leave at the school. This Choctaw lad was as wild as the deer pursued by the hunter. The king was anxious to have him taught to work as well as study ; for, said he, " The Indians are so lazy, that they will hardly rise up to eat. We have no way at home to employ our children, but to let them play ; I have brought my nephew here that he may be kept at work. I give him up to you to put him to a trade, or on a farm, as you please ; and do with him in every respect, as you think best." After the business was completed, Mr. Kingsbury had a particular conversation with Mush-oo-la-tub-be, the other regal visitant, upon the wide spreading evils resulting to his people from their enormous consumption of whiskey. The king listened patiently some time, and, then broke out, " I can never talk with a good man without feeling displeased. The first thing I hear is about the drunkenness and laziness of the Choctaws. I wish we were travelers ; then we would see whether we are worse than every body else. However, I am,

determined it shall be so no longer. We will have a *great talk*, and stop the whiskey. I am tired of hearing my people branded every where with laziness and drunkenness."

Delia. What was the name of the other king?

Cornelia. Puk-sha-nub-be. He brought this nephew, and made the address.

Miranda. I should think the missionaries had gained the entire confidence of the Indians, judging from the conduct and conversation of these high born rulers.

Cornelia. Perhaps no mere men were ever found more worthy the confidence of their fellow-men than the first pioneers of our Indian missions.

Miranda. Did government afford as much pecuniary aid to the station at Elliot as had been granted to the one at Brainerd?

Cornelia. Nearly the same. Congress passed a law in 1820, appropriating ten thousand dollars a year to be expended in promoting Indian improvement, in such a way as the President of the United States should please to direct.

Delia. Cousin, do tell us something about visits and company as you did when relating the history of the Cherokee Mission.

Cornelia. Company from civilized lands seldom penetrated so far into the wilderness. Almost the first Christian visitor they ever received was Adam Hodgson, Esquire, an English traveler from Liverpool, who having heard of this mission school before he left England, felt a strong desire to visit the station; and meeting one of the assistant missionaries at a distance from Elliot, who assured him of a cordial welcome, he turned out of his way sixty miles. He was obliged to procure an Indian guide to conduct him the first twelve miles, who having received his pay, departed. Mr. Hodgson said, "After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route (the guide could not speak English). Again we shook hands and parted; but being again puzzled by a diverging path, half a mile distant, we looked round instinctively, and there was our faithful fellow

still watching our steps. He then came up and set us right—made signs that our road lay in the direction of the sun—and then finally disappeared, leaving us much affected by his disinterested solicitude.” When they had approached within ten or a dozen miles of Elliot, their path led through the most lofty forests of oak, with here and there a few acres destitute of trees. Mr. Hodgson met with as warm reception from the mission family, as his affectionate heart could desire. He was soon introduced to the school, and was gratified with the account the instructors gave of the uncommon facility with which the Indian children acquired knowledge. Mr. Kingsbury was absent when he arrived, and did not return till evening, and was extremely weary, having slept in the woods the night previous under a heavy fall of rain. However, he sat up with his interesting visitor till after midnight ; and the next day conducted him several miles on his way towards the missionary station at Brainerd. I will read a few extracts from another letter of Mr. Hodgson, describing his in-

terview with Mr. Kingsbury in his own room, which with his accustomed hospitality he had resigned for the accommodation of his friend.

“A log cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a ‘*man of God* ;’ it seemed to be indeed the prophet’s chamber, with the ‘bed and the table, and the stool and the candlestick.’

“It contained, also, a little book-case, with a valuable selection of pious books, periodical, biographical, and devotional ; among which I found many an old acquaintance in this foreign land, and which enable Mr. Kingsbury, in his few moments of leisure, to converse with many, who have long since joined the spirits of just men made perfect, or to sympathize with his fellow-laborers in Otaheite, Africa, or Hindoostan. About midnight we became thirsty with talking so much ; and Mr. Kingsbury proposed that we should walk to the

spring, at a little distance. The night was beautifully serene after the heavy showers of the preceding night ; and the coolness of the air, the fresh fragrance of the trees, the deep stillness of the midnight hour, and the soft light which an unclouded moon shed on the log cabins of the missionaries, contrasted with the dark shadows of the surrounding forest, impressed me with feelings which I can never forget." In speaking of the mission family, Mr. Hodgson remarked, " I was particularly struck with their apparent humility, with their kindness of manner towards one another, and the little attentions which they seemed solicitous to reciprocate. They spoke very lightly of their privations, and of the trials which the world supposes to be their greatest ; sensible, as they said, that these are often experienced in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country these trials are by no means trifling. Lying out, for two or three months, in the woods, with their little babes—in tents which cannot resist the rain here, falling in torrents

such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the ladies must be allowed to require some courage ; while, during many seasons of the year, the gentlemen cannot go twenty miles from home (and they are often obliged to go thirty or forty for provisions,) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them suppressed in the missionary reports, if they were not calculated to deter many from engaging as missionaries, under the idea that it is an easy, retired life. Their real trials they stated to consist in their own imperfections, and in those mental maladies, which the retirement of a desert cannot cure. In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother, who lost his way in the desert in coming out to join them, and whose long exposure to rain and

fasting, laid the foundation of a fatal disease. It was almost in sight of one of those Indian mounds, of which the oldest Indians can give no account. They resemble the cairns in Scotland ; and one of the missionaries mentioned having seen a skeleton dug out of one of them. I was gratified by my visit to Elliot—this garden in a moral wilderness ; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds from recent separation from kindred and friends had ceased to bleed, and habit had rendered the missionaries familiar with the peculiarities of their novel situation. The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining, that, before me, might be some Alfred of this western world, the future founder of institutions which are to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity from the Mississippi to the Pacific, from the gulf of Mexico to the Frozen sea. I contrasted them

in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stare through the windows, or, with the half naked savages, whom we had seen a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war hoop, or making the woods thrill with their savage yells. But they form a still stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, debased by their intercourse with English, Irish, or American traders. It was not without emotion, that I parted, in all human probability forever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which—if life be spared—my thoughts will often stray to the sacred solitudes of Yellow Busha, as to a source of the most grateful and refreshing recollections.”

Mr. Kingsbury parted with his newly acquired friend upon the banks of the Yellow

Busha, with stronger emotions of tender regard than he would once have conceived possible after so short an acquaintance. Mr. Hodgson pursued his way through an Indian path till evening, when he found himself upon the borders of the Choctaw and Chickasaw nations, and called at a native dwelling for the night. He found his host was a Choctaw, and his hostess a Chickasaw. On his arrival, he found the man seated before his door, "watching the gambols of fifty or sixty horses, which were frolicking before him ; and of more than two hundred fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxurious range." He told Mr. Hodgson that he had chosen this situation for the sake of retirement, as he could not be annoyed by neighbors, no person living in some directions within fifty or a hundred miles. Here Mr. Hodgson staid two nights, and slept on a bearskin in the same room with his kind entertainers. The man spoke English with considerable fluency ; but

his wife said nothing. Their guest said in a letter, "I often smiled to find myself sitting over a cup of coffee, between a Chickasaw and Choctaw."

Katharine. The account you have read from Mr. Hodgson's letters is very interesting, and throws much light upon the condition of the natives, before and after they were brought under missionary influence.

Delia. Cousin, what measures with regard to the new station did Mr. Kingsbury pursue after his return to Elliot?

Cornelia. His first object was to select the best route to Col. Folsom's, which was about sixty miles from Elliot; and to throw a kind of rude bridge over the several streams, that had hitherto impeded their journeys. All the men at his immediate disposal engaged upon the new road with great energy; and after performing about sixty days' labor, they had the satisfaction of seeing a four-horse wagon come in from Tennessee by the way of the Pigeon Roost.

Delia. I do not think I fully understand what is meant by the Pigeon Roost.

Cornelia. I think I have explained it to you ; but if I have not, I will ask, if you understand what is meant when we say we rode as far as Mount Holyoke, or Monticello, or the Hermitage ?

Delia. Certainly, I do.

Cornelia. Well, the Pigeon Roost is simply the name given to Col. Folsom's house and plantation, where he resides with his family.

Delia. I believe, cousin, you did tell me once before now. Please to forgive my carelessness.

Jerome. Was the new road a pleasant one ?

Cornelia. Compared with our turnpikes, it was not a smooth road ; but it could be traveled without endangering life or property, which is more than can be said of most of the pathways through the wilderness. The Tennessee wagoner stopped long enough to have some important repairs made to his wagon. He seemed pleased to meet Mr. Kingsbury again, for he met him on his way to the Yel-

low Busha settlement for the first time, and spoke in the most discouraging manner about his enterprise to reform and civilize the natives.

Jerome. What did he say when he witnessed the happy results of their labors?

Cornelia. If possible, he expressed more surprise at what had been accomplished, than he did at seeing sensible men engage in what he had formerly called a "*hopeless undertaking.*" He was so delighted with the appearance of the school, that he made little presents to the children, amounting to fourteen or fifteen dollars.

Jerome. The arrival of the first four-horse wagon at Elliot was an important event in the history of its establishment. When did it occur?

Cornelia. On the fourteenth of June, 1820.

Miranda. Were there enough missionaries at Elliot to manage the concerns of two stations?

Cornelia. No. The Prudential Committee

fitted out a large number, who left the north in season to have reached the Choctaw nation in time to have afforded them important aid in preparing the station at Mayhew, if their progress had not been retarded by sickness and other unforeseen misfortunes. After great delays, Mr. and Mrs. Wood arrived in the Indian country, between one and two hundred miles from Elliot, where they were both taken sick. Mr. Loring S. Williams, brother to Mrs. Wood, went out to conduct them in, but found his sister in the most pitiable situation, and unable to be moved. They were lodged at the house of a white man, who wished to make them comfortable, but he was destitute of the means. The missionaries sent on a pack horse with necessaries for their relief. Mr. Kingsbury had been absent several days upon important business, and was returning home when he received a letter from Dr. Pride, who had gone to assist the sufferers, saying that Mr. Wood was much worse. Mr. Kingsbury hastened to see, and comfort them. He found their symptoms a little more

favorable, and returned home, where he four sickness had again entered the family ar neighborhood. In less than two days, a Mr C—— died of bilious fever. The missic family were desired to attend the funera where religious services were performed ; b the native custom of burying clothing, jewel &c. with the corpse was observed. It w thought articles, worth two hundred dollars i least, were thrown into her grave. The da following these funeral solemnities, a M Beckwith, from Connecticut, who had bee to the south for his health, made Elliot in b way to the north, and, after a short time, die It was an affecting occasion ; yet the famil could not but rejoice that a merciful Provi dence led him to their dwelling, where h received every attention Christian kindnes could bestow. The missionaries felt it a priv ilege to smooth the dying pillow of a pious stranger, and whisper in his ear the consolations of the gospel.

The day after the funeral of Mr. Beckwith Mr. Kingsbury was obliged to leave the famil

and go to Mayhew. He was followed in a day or two by a man to labor on the buildings; and another with a new cart loaded with supplies, who bore to him the unpleasant tidings that Dr. Pride was seriously ill of ague and fever. About the same time, many of the mission family were afflicted with sickness. The vacation commenced in August, and most of the scholars went home for a visit; but those that remained at Elliot were, with scarcely an exception, taken with ague and fever, or a bilious fever. It was a great mercy that Dr. Pride so far recovered as to be able to prescribe for the sick.

Delia. How long did the sickness continue?

Cornelia. A long time. Early in September, the mission suffered a severe shock, and an irreparable loss in the sickness and death of Mr. Fisk.

Jerome. Did he die of fever?

Cornelia. Yes, and his sufferings were intense; but he was happy in his mind, and seemed to rest in peace in the arms of that

Savior, whom he had long loved and served with uncommon affection and fidelity. He did not express a wish to live another moment, except he could labor for the advancement of the kingdom of his Redeemer. He urged his brethren to keep before their minds the retributions of eternity, and to hasten their preparations to meet the king of terrors. He besought all his beloved associates in the missionary work, "to live in peace, and to abound in the good work of the Lord." His life was protracted far beyond the most sanguine hopes of his friends. He had felt a strong desire to see Mr. Kingsbury before he should be unable to speak with him; and one morning he told a member of the family, that he did not know why he was continued, unless it was to enjoy that privilege. No time was set for Mr. Kingsbury's return, and he had not been informed of his friend's illness; yet, that very evening he came home. Mr. Fisk lived several days after this, improving all his strength in exhorting those around him to prepare for such a scene as he was passing

through, and encouraging his brethren to abound more and more in every good word and work.

Emma. How long was he sick ?

Cornelia. About two weeks.

Delia. Were the Indians affected by his sickness and death ?

Cornelia. Yes ; they were very much attached to him, and hovered round his dying bed, saying, " The good man is going to die, and we have come to see him." He said to them, " Do not be discouraged ; God had a little work for me to do here, and I have done it, and am going to leave you ; but be not discouraged ; God will not suffer his work among the Choctaws to cease ; he will send other men to teach your children." In the journal of the mission, it was said of Mr. Fisk, " In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion to the missionary cause, he was pre-eminent."

Miranda. O what mournful days the missionaries to the Indians have seen !

Cornelia. Yes, my dear, they have seen

heavy afflictions ; yet in the triumphant death of those who have rested from their labors, the survivors have had much occasion for joy and thanksgiving. Sick and sad as they were on the day they committed the remains of this highly prized brother to the grave, their sadness was turned into praise two days afterwards, when they embraced their fellow-laborers, Mr. and Mrs. Wood.

Jerome. Had they quite recovered ?

Cornelia. No ; the fever had not left them, and they were very weak and feeble ; but they were recovering slowly, and it was thought surely rising to their accustomed vigor.

In a few weeks after the arrival of Mr. and Mrs. Wood, Mr. and Mrs. Kingsbury removed to Mayhew, accompanied by two or three assistants.

Jerome. Did Mr. Kingsbury have the care of both stations ?

Cornelia. For a considerable time he had ; but he received much assistance from Mr. Williams and Dr. Pride. The latter gentle-

man went to reside at Mayhew not long after the removal of Mr. Kingsbury's family from Elliot.

Miranda. Had not the reinforcement arrived, which you mentioned as having been detained by sickness and other calamities?

Cornelia. No; they did not reach Elliot till March, 1821, full six months after they set out from New England.

Sarah. I should like to hear the history of their long journey.

Cornelia. You must wait till we meet again, for it is a long and melancholy story.

Before the meeting was closed, the following hymn was sung:

With my substance, I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word.

While the heralds of salvation
His abounding grace proclaim;
Let his friends of every station,
Gladly join to spread his fame.

May his kingdom be promoted,
May the world the Savior know;

CHOCTAW MISSION.

Be my all to him devoted,
To my Lord my all I owe.

Praise the Savior, all ye nations,
Praise him all ye hosts above;
Shout with joyful acclamations,
His divine—victorious love.

CHAPTER IV.

'All hail, incarnate God !
The wondrous things foretold
Of thee in sacred writ,
With joy our eyes behold !
Still does thine arm new trophies wear,
And monuments of glory rear.

ALMOST as soon as the society met the next time, Miranda requested Miss McElroy to give the history of the missionary travelers to the Choctaw country.

Katharine. The reinforcement of whom you inquired consisted of Mr. Cushman, Mr. Smith, and Mr. Bardwell, with their families, from Goshen, Mass., Mr. Hooper from Maine, Miss Frisselle, from Peru, Mass., and Miss Thacher from Pennsylvania, and Mr. Byington, a licensed preacher, who received his theological education at Andover. They traveled in company over land to Pittsburg, Penn., and were advised by the committee to proceed the whole journey by land ; but growing wea-

ry of a land carriage, they were advised to descend the waters of the Ohio and Mississippi, as far as the Walnut Hills. Being ignorant of the danger as well as the difficulty of a journey in the winter from the Walnut Hills to Elliot, they embarked at Pittsburg on board a large flat bottomed boat called an *Ark*, on the fourth of November, but did not reach the hills till the last of December. There they were obliged to divide the company, and Mr. Cushman, with his family, and Mr. Hooper, took a wagon, and at the end of eighteen days found themselves at Mayhew. Mr. Bardwell, his family, and Miss Frisselle, remained at the hill to protect the property of the Board, which had been deposited there to a large amount, waiting for the arrival of the Choctaw packet to carry it to Elliot and Mayhew. After waiting some time, and finding the rivers rise so as to render it unsafe to go by water, Mr. Bardwell secured the property in the best manner he was able, procured horses, and pursued his journey on horseback through the wilderness to Elliot.

Jerome. What became of Mr. Byington, and Mr. Smith ?

Cornelia. Mr. Byington hearing that Dr. Worcester, the Corresponding Secretary of the American Board of Missions, was expected at Natchez in feeble health, on his way to the missionary stations, went to Natchez to his assistance and to accompany him in his journey. Mr. Smith, his family, Miss Thacher, and Mr. Dyer, who had come from Elliot to meet them, took a boat and attempted to ascend the Yazoo river ; at that time the water was low, and it was thought the whole number of hands might row as far as Elliot in less than three weeks.

Jerome. Who were in the company to row, except Mr. Smith and Mr. Dyer ?

Cornelia. Mr. Smith's two oldest sons, one a lad of fourteen, the other fifteen, and his daughter, nearly as old, besides Miss Thacher, who willingly assisted.

Jerome. How large was the boat ?

Cornelia. It was thirty feet long, and capable of carrying three or four tons ; it had a

little deck. They embarked on the second of February, 1821; but did not make much progress the first two days, and the third being the Sabbath, they erected seats on the banks of the river, and spent the day in religious conversation, reading, singing, and prayer. The next day they were disappointed of a man they had expected to obtain to help at the oars, and it was agreed that Miss Thacher and the eldest daughter of Mr. Smith should steer the boat by turns, which they continued to do till they reached Elliot. On their route were many lakes and small rivers, which at some seasons of the year were swollen by the rains to a majestic size, and it was no uncommon thing for boats to get lost among them, if they attempted to ascend the river without a skilful pilot. After rowing a few days, the waters began to rise, and the current grew stronger every hour; not a human being was to be seen, except now and then a savage Indian appeared in the bushes, on the banks of the river, and asked for tobacco, powder, and lead. After the first three weeks, they never

saw an Indian till they landed near Elliot; hundreds of huts were to be seen near the shore, but not one contained an inhabitant.

Jerome. What kind of houses were they?

Cornelia. Only temporary huts, made by driving a few posts into the ground, and covering the tops with bark, or skins of wild animals. The Indians do not commonly live very near the rivers in that region, but on the high lands, where they raise their corn, and only occupy these huts during the hunting season, where they usually remain till the rivers rise and overflow the whole country, which had occasioned their precipitate flight at the time Mr. Smith passed through their country. Within three weeks from the time of their embarking on the Yazoo, the third daughter of Mr. and Mrs. Smith was attacked with an inflammatory sore throat; her illness occasioned much alarm, but it soon yielded to medicine, and in a week the little girl had nearly recovered.

The thunder tempests they experienced, while on this solitary river, were very awful

and sublime. One evening, just as they ran ashore for the night, a dark cloud hung in the west, and presently rose immediately over their heads; it suddenly became very dark, and the roaring of the wind and the crashing of trees, told them dangers were fast thickening around. The gentlemen rushed out to see if any change for the better could be effected in their circumstances. By the streams of lightning, they saw three or four large trees hanging directly over the boat. At the same moment, the trees began to fall in every direction, on both sides of the river. This little bark survived the tremendous war of the elements, and not one hair was injured of its helpless inmates; the morning light discovered the power and mercy of their Almighty protector, for the trees and limbs were scattered so near them, that their escape was truly wonderful. The current grew so rapid, they were obliged to steer as close to the shore as possible, which often endangered their lives and limbs from the huge branches of the trees, which spread far over the water, and often threat-

ened to sweep them off the deck ; many times it was impossible to pass under the branches, and those who steered, were obliged to climb over them, and gain the boat on the other side.

The most severe trial of this afflicted family was still in reserve ; about a week after the recovery of the little girl, her eldest brother, about fifteen years old, was attacked with the same disorder ; medicines that proved beneficial in the case of his sister, in his were utterly vain ; in less than three days his situation was truly dreadful—his throat was swollen so much, as to render it difficult to swallow even liquids ; his mouth and nostrils were nearly filled with canker, and his whole appearance too plainly indicated a fatal issue. Their medicine was exhausted, and the only articles of food were pork and beans, with river water ; this had been their only fare for nearly a week. The river had swollen till it had overflowed its banks, and overwhelmed the country, except the bluff banks, so that they appeared to be floating on the bosom of

an immense lake. The labor of rowing had increased from the time of their embarkation, and their strength had more rapidly decreased since their watchings and anxious cares for the sick. When the night overtook them, they could no longer go to the shore, but were obliged to fasten their barge to a tree in the midst of the water, until returning daylight enabled them to struggle against the current with their feeble oars. After Russell had been sick a week, Mr. Dyer thought it possible he might leave the boat and find a nearer way to Elliot by land, as on that day they got a fine view of a high ridge, in the direct course of Elliot, as he fondly hoped. Just as he was taking leave of his afflicted friends, Mrs. Smith perceived a change in her son, and begged Mr. Dyer to remain; he thought it best to make a trial for help, and left the boat, but returned immediately; for he soon discovered the land extended but a few rods. Russell languished but a short time, and expired without a sigh. Mr. Dyer assisted the father in perparing the corpse

for the grave—some shelves in the batteau were used for making a coffin, and Mr. Smith with his own hands made a grave for his dear son, near the place where Mr. Dyer had landed, hoping to reach the dwellings of man. It was several hours after the death of this youth, before all the last offices were performed. About noon, the day after his departure, they left the mournful scene, and pursued their painful course, but after rowing a little more than a mile, the Choctaw packet hove in sight—it was a joyful moment to these grief-worn pilgrims. They were furnished from the packet with abundant provision. After this, they continued on their way, but suffered more sickness and many dangers. Mr. Smith was preserved from a watery grave in the most remarkable manner, and after several more wearisome days and nights they espied a canoe with help from Elliot, and on the nineteenth of March, they arrived at the landing. Mr. Dyer and Miss Thacher walked to the mission house, while Mr. Smith and his family remained in the batteau till morning;

then Mr. Kingsbury sent a wagon to convey them to the long looked for place of rest. They were received with tenderness, and were felt prepared to sympathize in their afflictions; for one of the men on board the packet had returned to the mission, with intelligence of their sufferings, and the canoe had been fitted out for their relief.

Katharine. This family were called to more severe trials, than usually falls to the lot of missionaries.

Cornelia. It is true; but it seems important that those who contemplate engaging in the exalted work of missions, should count the cost as far as is practicable, lest their faith and zeal abate, at the time when they must sink without it. In the case of Mr. Smith and his wife, the supports of religion were sufficient to sustain their souls, and keep them in peace; their hearts did not shrink from toil and suffering, in the darkest hour; and never did the cause of missions appear more worthy of sacrifices than while their hearts were bleeding with anguish over their dying child. Mr.

Dyer and Miss Thacher also displayed much Christian heroism, during all the trying scenes through which they passed. Their kind and affectionate attentions to Mr. and Mrs. Smith's family were received with gratitude, and remembered with admiration.

Delia. Cousin, what became of Miss Thacher?

Cornelia. She labored in the mission with acceptance and success, married Dr. Pride, and after several years left the mission, and retired to Pennsylvania.

Jerome. Was it the same Dr. Worcester who died at Brainerd, that Mr. Byington went to meet at Natchez?

Cornelia. Yes. It was hoped a change of climate would improve his health, as he had been feeble a long time before he left the north.

Delia. Did he visit Elliot?

Cornelia. It was his intention to have visited both Elliot and Mayhew, but when he reached the Pigeon Roost, he was too ill to travel, and Mr. and Mrs. Kingsbury went

down to attend upon him. Col. Folsom showed him the kindness of a brother ; while there, it was decided that his strength was not sufficient to bear a journey to Elliot, and after a partial recovery he wrote a most affectionate letter to the members of the mission family, at that station.

Miranda. Have you that letter in your possession ?

Cornelia. I have, and will read a part of it. (Reads.)

“ Pigeon Roost, April 16, 1821.

*“ Dearly beloved in the Lord,—*In various scenes and changes, the perils of the sea, and the perils of the wilderness, in much weakness, weariness, and painfulness, my heart has been cheered with the anticipation of being refreshed at Elliot. At present, however, it appears to be the will of our ever to be adored Lord and Master, that the anticipation so fondly entertained, should not be realized ; I bow to his sovereign pleasure,—always good—infinately good. Still my heart

melts with longing, with tenderness towards that consecrated spot of so many prayers and vows ; toils and tears ; consolations and hopes ; towards all the members of the missionary family ; both those whom I have seen, and those I have not seen ; towards the dear children of the forest, the objects of benevolent instruction, and labor, and care. As many of you as can conveniently come to Mayhew in season for the purpose, I should rejoice to see there. May the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all grace, bring you nearer to himself, and keep you more entirely in his love,—grant you abundant supports and consolations in the work of faith,—the patience of hope, and the labor of love ;—make you faithful unto death. May he bless the school, and prosper the work in the nation, and make this wilderness and solitary place to be glad for you ; and this desert to rejoice and blossom as the rose. And when our labors and trials on earth shall be finished, in his infinite

mercy may we meet in his presence above, and rejoice in his glory forever.

Most sincerely yours in the Lord,

S. WORCESTER."

Katharine. Dr. Worcester's death was considered a great public calamity by many of the most faithful servants of his and their adorable Master and Redeemer.

Miranda. Why was it so, Miss McEllroy?

Katharine. Because he was a man of uncommon disinterestedness. I heard Dr. S—— say of him, "*that* man had the *largest heart* I have ever known." His heart was not only capacious, but it was full of love to God, and love to man, and from it continually ascended the *prayer of faith*, for the conversion of the world, which he believed was to be accomplished through the agency of men; and for this he *labored*, as well as *prayed*, and literally exhausted all the powers of a robust constitution to hasten. If the death of any man can be called a public calamity, it *must* be such a man as Dr. Worcester.

Delia. When did he reach Mayhew?

Cornelia. On the twenty-fifth of April, and left the seventh of May. Some of the missionaries from Brainerd met him at Mayhew, and as many from Elliot, as had health and could be spared, went also, to receive his last counsels and instructions. They spent a Sabbath at Mayhew, where Mr. Hoyt preached in the morning from the words, "Let brotherly love continue," and Dr. Worcester addressed them from the second chapter of Phillippians, from the first to the eighteenth verse. A church was organized, and tidings came from Elliot, after the Sabbath, that a seriousness among the boys of the school commenced, after the departure of the missionaries for Mayhew. The parting scene was truly affecting,—Mr. Kingsbury accompanied his revered patron and friend as far as Columbus, and Dr. Pride engaged to attend him to Brainerd, but after traveling a hundred miles, Dr. Pride had an attack of ague, which disabled him from pursuing his journey. A young man was hired to drive Dr. Worcester's carriage to Brainerd, where he rested from all his labors on the seventh of June, 1821.

7013

During this visit, the Rev. Alfred Wright was stationed at Mayhew, and the Rev. Mr. Byington at Elliot, where Mr. Wood took charge of the boys, and Miss Thatcher of the girls' school.

Delia. What became of Mr. Loring S. Williams, the former instructor ?

Cornelia. He was obliged to travel on account of ill health ; he therefore undertook an exploring tour, with a view to ascertain the real sentiments of the Indians generally, respecting education, and if he found it expedient, to select some place for a local school.

Jerome. Did he meet with success ?

Cornelia. He found the people living near a settlement called the French Camps, on the Natchez road, very desirous of a school ; the men were mostly whites, with Choctaw families. They offered to erect suitable buildings,—to furnish provisions for the support of a teacher's family, and all the Choctaw children, who lived too far distant to board at home ; and to provide help for doing the family work, besides preparing a garden, corn-field, &c. &c.

Jerome. Was their offer accepted?

Cornelia. Yes; after a while Mr. Williams removed his family from Elliot, and Mrs. Williams taught the school, while her husband aided the people in their preparations for a respectable establishment. They built a very comfortable house, containing five rooms, and a wide hall through the whole length, and large piazzas, according to the fashion of the country.

Miranda. Where were the French Camps situated?

Cornelia. On rising land, between the Pearl and Big Black rivers.

Katharine. How does that climate compare with New England?

Cornelia. It is much more mild in winter, though in some seasons the winter weather is very severe, the ground being sometimes covered with snow, and the wind piercing.

Delia. Was Mr. Williams' new station near a village?

Cornelia. No; but within thirty miles, the inhabitants were numerqus, many of whom,

as I observed, were whites, who could speak the English and Choctaw languages with equal fluency. Some of them owned a large number of slaves who could converse in both languages.

Jerome. Had the white men much learning?

Cornelia. Not much; though some of them had been able to read and write forty years without having had a Bible, till Mr. Williams settled among them. He found only four Bibles and one Testament among all the whites in that part of the country.

Delia. Was Mr. Williams treated with kindness?

Cornelia. Yes, by every one. Several scholars entered the school, who had been instructed at Elliot; many of them were so much engaged in making improvements similar to those at their old school, that the little boys would choose axes to go and fell trees rather than play between schools; and their example was of great value to the children who

had never before attended school. Mr. Williams was greatly blessed in his labors at this place. In a few months it was hoped as many as ten or twelve persons, mostly Africans, had been truly converted to God; some of whom had been notoriously wicked.

Katharine. Was it possible for Mr. Williams to perform all the necessary labor?

Cornelia. He was assisted by Mr. Kingsbury and Mr. Wright, who preached at his station as often as their other duties would permit.

Miranda. Was there no school at Mayhew?

Cornelia. Yes; but not till sometime after the commencement of that station. Mr. Kingsbury met all the chiefs and great men in the district, to confer upon the subject of schools. After an explanation of the nature and design of the mission and contemplated school, a chief said, "I be not accustomed to make a talk with the whites, but when a man's heart feel glad, he can say it. We have listened to your talk. We never understand

this business so well before. We never understand so well, that the missionaries *labor here without pay* ; but leave their farms and houses, and all for good of the Choctaws. The Choctaws are ignorant. They know when day come, and when night come. That all they know." Not long after this meeting of the council, the school was opened.

Delia. Who were the teachers ?

Cornelia. Mr. Hooper from Berwick, Maine, taught the boys, and Mrs. Wisner (late Miss Frisselle), the girls. Some children were brought a distance to enter the school, and their aged grandmother walked forty miles to see the place where they were to be educated.

Miranda. What was the appearance of scholars when they first came to school ?

Cornelia. They came dressed in blankets and leggins, with handkerchiefs on their heads, in real Indian fashion. After these were laid aside, the children were washed clean and dressed in complete suits of the new clothes, which had been forwarded by female associa-

tions from all parts of the country. The missionaries thought the benevolent donors would have felt abundantly compensated for all their expense and labor, if they could have seen how pleased the little creatures were, and how handsome they looked. The parents who witnessed the wonderful transformation, were as much delighted as the children. At the end of the first quarter, they had a public examination ; and the old king, Mush-oo-la-tub-bee, attended, with fifteen or twenty of his highest chieftains and warriors. He brought two of his sons and a nephew to leave as members of the school. Another aged Indian brought his grandson and daughter. He was remarkably fond of the boy, and said he had "thought much of him and wept over him as other old men did." But he added, "I now give him to you, to take him by the arm and the heart, and hold him fast. I shall hereafter hold him by the end of his fingers."

Sarah. Were not the chiefs pleased with the school ?

Cornelia. They were delighted with every thing—examined with deep interest the apparatus for cooking ; the accomodations of the dining room, and all the wonders of the horse-mill, work-shops, the well, and many things connected with the labor on the plantation. They saw a Choctaw boy beating hot iron with great pleasure ; and two other native boys at work with planes, one of whom gave them a specimen of his skill at the turning lathe, which greatly heightened their admiration. At length the hour arrived to introduce them into the school-room, where their astonishment increased at the sight of nearly fifty of their children, neatly dressed, arranged in nine different classes, and exercised in their various lessons. It was a proud day to chiefs and children. Mush-oo-la-tub-bee made an address which was well received.

Miranda. Can you repeat any of the king's speech ?

Cornelia. Perhaps I can ; I will try., “When I was young,” said he, “such a thing was not known *here*. I have heard of

it, but never expected to see it. I rejoice that I have lived to see it. You must be obedient to your teachers, and learn all you can. I hope I shall live to see *my council* filled with the boys who are now in the school ; and that you will know much more than we know, and do much better than we do."

After the address, Mr. Hooper repeated a short hymn, which the children sung, line by line, and the exercises closed. The chiefs held a council the same week, and during the session, the subject of *trade in whiskey* was introduced for discussion. Some of the chiefs proposed to forbid the Indians to purchase it, or suffer it to be brought into the nation. Two of them declared their intention of dashing to pieces every keg of whiskey they could find in the possession of their warriors. Only four years before this, their chiefs were notorious drunkards.

Miranda. Did they have their school at Elliot examined ?

Cornelia. Yes ; but you must wait till we meet again before you hear about any more examinations ; for it is now quite time to go home.

CHAPTER V.

All hail ! triumphant Lord !
Eternal be thy reign ;
Behold the Indians wait
To wear thy gentle chain.
When earth and time ere knows no man,
Thy throne shall stand forever sure.

Miss McEllroy led in conversation the next time the Sabbath School Missionary Society convened, and almost the first question proposed to her, after she entered the hall, was from Emma, who said, Miss McEllroy, can you tell us how it looks at Mayhew ?

Katharine. I have never been there, my dear ; but those who have, repeat these words of Dr. Worcester, when he first arrived there. "This is the loveliest spot my eyes ever saw." Mr. Goodell, now a missionary in Palestine, visited that "lovely spot" in April, 1822, and while there wrote to a friend as follows :—"As you approach it from the east,

there opens unexpectedly to view an extensive *prairie*, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances, like the little isles of the sea; and except also the railing, which encloses the fields of Mayhew. These fields are on the north side of the prairie, and distinctly in front of the mission houses. "Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. The grass, which will soon be eight feet high, is now (the 30th of April) about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from one hundred to one thousand acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. A hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises

to view in still greater loveliness, half enclosed with the nak, which, with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, are scattered by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on, contemplating this lovely scene with all its interesting associations, your soul, or ever you are aware, will make you like the chariots of Amindab."

Miranda. Will you please to tell me the meaning of the word *prairie*?

Katharine. It is a French word, and I do not know how to give you a better definition than *upland meadow*.

Miranda. I had no idea of the beauty of Mayhew; I thought it was in the depths of solitude.

Katharine. O no ; it now has a road, much traveled, passing almost directly by it.

Delia. The missionaries there, are not shut out from the world, like the family at Elliot.

Katharine. When the houses at Mayhew were first erected, the great road was two miles off, I believe ; but afterwards it was altered, and passed in full view.

Delia. I suppose they receive a great deal of company.

Katharine. The first few years, so much company called, that it was thought expedient to build a comfortable house for their accommodation. Travelers were almost daily calling for refreshments ; and as it was extremely difficult for them to find comfortable accommodations any where else, the missionaries felt that it was their duty to add all in their power to the comfort and happiness of all who fell in their way.

Miranda. At the expense of the mission ?

Katharine. No, my dear. Although they incurred considerable expense and great addi-

tional labor to entertain so many strangers in a hospitable and becoming manner, yet, by the generous donations which most of the travelers made, their company did not tend much to impoverish the mission ; and in some respects they conferred a favor by calling. These visits were often seasons of refreshing to the weary mission family, who were constantly engaged in a monotonous round of labors. One evening several gentlemen from Pennsylvania called and spent the evening, in improving conversation, singing, and prayer ; on another, three young gentlemen from New York called and passed the night ; they had been engaged in teaching penmanship in that part of the country. These little incidents were calculated to make an impression upon the minds of persons long excluded from the sweets of social intercourse, of which we can form but the most feeble conceptions in the midst of our social and religious privileges.

Jerome. Cousin, did you not promise to describe some of the examinations of the school at Elliot ?

Cornelia. I believe what I said did not amount to a promise, but I presume Miss McEllroy will cheerfully make you acquainted with the examination of the school, which took place early in 1822.

Katharine. I will with pleasure. It was attended by many Choctaws from a great distance. The performances of the children pleased them so much, that almost all were very importunate in their requests for the admission of their sons and daughters. One young man seemed resolved to stay ; he was so far advanced, the missionaries feared he would not willingly submit to the regulations of the school with regard to labor, and on that account declined receiving him ; but his intreaties and promises of industry and obedience prevailed, and he continued in school.

Miranda. Were the parents satisfied to have their children work as well as study ?

Katharine. Some of them were, while others occasioned much difficulty at different times ; but their uneasiness could generally be traced to the interference of malicious and

abandoned white men, who had fled from the lawful restraints of their own land. These men made the most wicked misrepresentations, and induced several parents to withdraw their children from the schools, and the influence of the missionaries.

Miranda. Why did not the Choctaws come and search after the truth of the stories they heard?

Katharine. Some of the more judicious did so, and traveled more than seventy miles to obtain satisfaction; and it was a happy circumstance to their children when they did, for it almost uniformly happened that they went home with more elevated notions of the value of missions and schools, than they had ever entertained before. On one occasion a man of consequence sent five children to school, and after some time had elapsed, he sent the sixth, but the school being at that time crowded, the child was refused, which enraged the foolish father to such a degree, that he sent and took away the five who were making very rapid improvement; and who went away grieved and almost broken hearted.

Delia. Did they never return?

Katharine. Their uncle waited a few weeks, till his brother had gone on a long journey, then prepared a petition to the missionaries signed by himself and eight chiefs, requesting the favor of having all the children restored to the privileges of the school.

Delia. Were they re-admitted?

Katharine. Not immediately ; but Captain Cole persevered a few months, and then carried all his brothers' children and enough more to make the number twelve !

Jerome. Were they all received ?

Cornelia. Yes ; and he made application for the admission of two more ; his son was brought with the others, and when he gave him up to the missionaries, he said he “ wished him to remain till he had received a good education, even if it took ten years.” He was a man of excellent sense, and good judgment ; after this, many of the Indians would send their sons to him to be conveyed to the mission school, feeling more confident they would be received if offered by him than themselves.

Cornelia. Was it the same term that Captain Cole brought so many scholars, that Mrs. Williams died ?

Katharine. I think it was.

Miranda. 'What was the sickness of which she died ?

Katharine. She never recovered from a fever she had in August. But a few days before her death, it was hoped her strength had improved as well as her appetite, and the very morning of the day on which she died, she rode nearly a mile, and returned refreshed, and only an hour before her death she walked about the room. A sudden blindness came upon her, and she lay down upon her bed, was seized with vomiting and other alarming and distressing symptoms. She was heard to say, "I must die," and immediately sunk away in a kind of swoon, and ceased to breathe.

Cornelia. I have heard her spoken of as a most valuable assistant in the mission.

Katharine. She was very faithful, and literally wore herself out with hard labor.

Delia. Was she not the same lady who accompanied Miss Varnum to New Orleans ?

Katharine. She was. Only two days after this sudden bereavement, John Long, a lad about fourteen, died—a boy of great promise, and most tenderly loved by the whole mission family. He was a fine scholar, and had been very serious for months, giving comfortable evidence that he had been renewed in the temper of his mind. The missionaries had cherished the fondest hopes that this youth would one day become a herald of salvation to his benighted nation. In the midst of their grief, they were consoled with the belief that he was a child of God, and had ascended to glory.

Miranda. How did he appear in his sickness?

Katharine. His dear missionary friends hung over him, and talked of the love and sufferings of his dying, risen Savior, while with tears of gratitude and affection, he listened to their heavenly conversation.

His parents were sent for, but did not arrive till after his death. They lived a distance of

sixty or seventy miles. His father hastened to his assistance, but all in vain.

When he arrived, he was quite overcome ; and looking at the corpse, he exclaimed, " O my son, my son ! " Afterwards he would sit by the remains of his child, resting his head upon his hand in silence for hours.

Just before the hour of interment, his mother and other relatives reached Elliot. They manifested the deepest sorrow. It was a long time before they could be persuaded to enter the house ; but stood by their horses, moaning and weeping. A little before sunset, the remains of this dear boy were committed to the grave. My little friends, I wish I could know that you were as conscientious in performing secret prayer, studying the Bible, and keeping the Sabbath as John Long.

Jerome. What became of his parents ?

Katharine. After the death of their son, they lived near Mr. Williams, at the French Camps, and received from him much Christian instruction, and attended the preaching of the missionaries, who frequently visited that

station. The divine blessing was added, and he became a very decided, useful, and devoted Christian, engaging with all his heart in every good word and work.

Miranda. In what year did John Long and Mrs. Williams die?

Katharine. They both died in October, 1821, a year to be remembered on many accounts, but especially on account of the distressing sicknesses of almost every member of the mission family at Elliot.

Delia. Were there any other deaths besides those you mentioned?

Katharine. None, except a little child of Mr. and Mrs. Jewell, who died of croup. The Lord appeared to sanctify these deep afflictions of the missionaries. They were led to feel less and less confidence in the help of man, and to seek, with increasing ardor, spiritual blessings for themselves and the perishing people whom they had engaged to instruct. The pleasing seriousness that had been visible some time, increased so much, that before the year closed it was thought several precious souls had been born into the kingdom of Christ.

Among them was a hired man, an Irishman by birth, and a Roman Catholic by education. He had been laboring but a few days before he was distressed for his soul ; and after a short season of the most distressing convictions, he was brought to surrender himself to the mercy of God in Christ. Soon after his conversion, he wrote a letter to Dr. Pride, recounting the dealings of God with his soul. Among many other interesting things, he said, " Rejoice with me while I praise my God for sending me to this holy land. Here, in this wilderness, after rambling over the world, did my God call me ;—yes, my friend, without one single cent in my pocket ; that his word might be fulfilled in me according to his promise, ' Come unto me, without money and without price.' Every day his mercies come more and more to me. Oh, may they continue with me, till I rest in his arms in heaven, there to sing his praises forever." One of the black women in the kitchen obtained a hope soon after the wonderful change experienced by this foreigner. The station at Mayhew enjoyed a

similar season of refreshing, early in the year 1822. In March, Dr. Pride returned to Mayhew from Elliot, with the delightful intelligence, that the dews of heavenly grace were distilling upon that highly favored family ; and soon after, the Rev. Mr. Wright came home from the Pigeon Roost, where he had spent some time in the study of the Choctaw language, and gave a very interesting account of a large company of Indians, who after roaming the forest for years, concluded to settle together, and chose a spot not far distant from Col. Folsom's. He had urged them to adopt this measure, to abandon the use of whiskey, and to devote themselves to agriculture. He described to them the missionaries who had come and settled in the nation. They seemed pleased, and intimated a desire to hear them preach. Some weeks afterwards, their leader made an appointment for a meeting of their whole number, to decide whether they would make regulations and settle, and whether he should continue their *head man*. They invited Col. Folsom, and requested him to bring a missionary

to preach. He attended, and took Mr. Wright with him, who preached to nearly a hundred persons, that paid very good attention.

Delia. What finally became of these Indians?

Katharine. They settled, and after seeing more of the missionaries, and the good effects resulting from schools, they requested to have a station formed with them ; but I will defer a more particular account of them for a future opportunity, and relate to you now a part of the sufferings of the family at Mayhew, during the summer and autumn of 1822. They had been called to attend the sick beds of several strangers, who had called upon them for aid and repose, besides those more immediately connected with them ; but all the invalids seemed in a fair way to recover their customary health, before Mrs. Kingsbury was taken sick. She had generally enjoyed better health than any other female in the family. On Monday, she labored harder than usual till late in the evening. The two days following she felt feeble, and feared she had taken a

heavy cold ; but on Thursday felt so much better, that she spent the greater part of the afternoon in sewing. Before morning, she became very sick, and her symptoms were alarming. Her sufferings were extreme more than forty hours, though her reason remained unimpaired, and her mind was calm and resigned. In the immediate view of death, she had a stable hope of acceptance with God, through the atonement of Christ ; but deeply lamented her unfaithfulness. Mr. Kingsbury inquired if she felt any regrets at having left her father's house, and all her beloved friends, that she might labor for the salvation of the heathen. She replied with emphasis, " O no ; I only regret that I have done no more." She earnestly exhorted all her missionary associates to great fidelity, and serious preparation for death. She died early on Sabbath morning, the fifteenth of September, 1822.

Cornelia. If such a woman as Mrs. Kingsbury, after giving such unequivocal evidence of entire consecration of body and soul to the service of God, mourned over her unfaithful-

ness upon a dying bed, what will be *our* sensations when we are called to review our lives on the pillow of death? That hour is rapidly hastening on. Who among all this number are prepared to meet it 'with serenity and joy?

Katharine. When I think of all the solid comforts and endearments of home and friends that noble minded woman relinquished with cheerfulness for the sake of her Savior and the heathen, I almost blush to call myself a Christian.

Cornelia. I have been told by persons intimately acquainted with her, that she was naturally cheerful, humorous, witty, sensible, resolute, and independent; that after she embraced religion, all these qualities were chastened, and greatly added to her qualifications for a missionary among the untutored tribes of our western wilds. While she lived a *mere worldling*, she was the life and centre of the circle in which she moved; and after she joined the mission, that circle was cheered and quickened, by her vivacity and persevering diligence in the various laborious employments, that occupied the greatest portion of her time.

Miranda. Did she have any children ?

Katharine. Yes ; two fine little boys. Her death was a grievous blow to her husband ; but the Lord supported him, and did not suffer his faith to fail, or his efforts to relax in the great work to which his heavenly Master had called him. In less than a fortnight after passing through this melancholy scene, he left Mayhew, and made a long journey into the southeast part of the nation, for the purpose of selecting suitable places for small schools ; where children might live at home and receive instruction, without taxing the mission with any further expense than supporting teachers.

Mr. Jewell followed him in a day or two, and they met at the house of the mingo or king of that district. They pursued their journey on the military road leading to New Orleans nearly forty miles ; then took an easterly course towards St. Stephens. They found the country exuberantly fertile, but thinly inhabited.

Jerome. Why did not the Indians occupy those rich lands ?

Katharine. Probably it was owing to the scarcity of water. After journeying one hundred miles, they came to a place called *Long Prairies* by the natives, but it was afterwards called by the missionaries, Emmaus. It was near the line between the States of Alabama and Mississippi. There they found Mr. H. Nail, a white man with a Choctaw wife. He was very aged ; had buried but one child out of thirteen. One of his sons was settled near him—an industrious, well informed man, with a family of little children. He was one of the officers of government, appointed immediately after the first laws in the nation were proclaimed.

Jerome. What laws were made by the Choctaws ?

Katharine. Against theft, murder, polygamy, infanticide, witchcraft, and intemperance.

Emma. What is polygamy ?

Katharine. The crime of having more than one wife at the same time.

Miranda. Were the Choctaws guilty of infanticide?

Katharine. Yes; for ages the Choctaw mothers have murdered vast numbers of their helpless infants, without considering it a crime till quite recently.

Emma. How do they destroy them?

Katharine. Sometimes by digging a grave and burying them alive, when a few days old; some will kill them by stamping on their breasts; others by strangling, or knocking them on the head with a pine knot. They accomplish their wicked purposes in a variety of ways.

A few days before Mr. Kingsbury went to Emmaus, a woman had been tried for the murder of her infant, and was sentenced to be tied to a tree and severely whipped.

Delia. Was the sentence executed?

Katharine. Yes; with fidelity. The officers of justice tied her to a tree and whipped her till she fainted. Her husband suffered the same punishment for encouraging her to perform the barbarous deed.

This was the first time punishment had been inflicted upon a criminal for this offence.

Jerome. What did Mr. Kingsbury do at Emmaus?

Katharine. He selected a site for a missionary station, and made preparations for erecting cabins, and collecting provisions for the support of scholars. Mr. Kingsbury was gratified to find the chiefs so prompt in executing the laws against intemperance as well as infanticide. He left Mr. Jewell to finish the preparatory work for a school, and went to Six Towns in company with Mr. J. Nail. They found on their way a large company of men, women and children, assembled for a *ball play*, a favorite Indian game, usually followed by scenes of the most wretched debasement. The tidings of Mr. Kingsbury's arrival spread,—the customary dance was suspended, and the chieftains and warriors gathered themselves together to hear what he would say about schools. They listened to his proposal, and seemed pleased with the prospect of one. From this place he went

directly to Six Towns, which comprises no less than six clans.

Miranda. Miss McEllroy, what are clans?

Katharine. A body, or sect of persons. The Indians are divided into numerous clans, known by the names of the Wolf family—the Bird family—the Panther family—the Raccoon family, &c. These clans are all perpetuated in the female line. When a man marries, he is adopted into the family of his wife, and her brothers assume quite as much authority over her children as her husband. After the daughters are marriageable, the lover consults the uncles, offering them a present of a blanket; and if their consent is obtained, the father approves as a matter of course. Persons belonging to the same clan are never allowed to intermarry. A Choctaw would feel quite as much shocked to hear of the marriage of a man and woman of the same clan as we should to hear of a brother and sister being married.

The chief of the Six Towns expressed much pleasure when Mr. Kingsbury proposed

to establish a school in that part of the nation, and urged him to allow them too; and showed so much anxiety to make sure of two schools for the whole district, that Mr. Kingsbury promised to write a letter to the Prudential Committee, to ask for more teachers and other helpers. Capt. Red Fort wrote a letter also, and sent it with Mr. Kingsbury's.

Jerome. Miss McEllroy, will you please to read it?

Katharine. (Reads.)

"Six Towns, Choctaw Nation, Oct. 18, 1822.

"BROTHERS,

"The first law I have made is, that when my warriors go over the line among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed. The whiskey drinking is wholly stopped among my warriors. The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them.

I have made a law to have them punished, that no more innocent children be destroyed. The Choctaws formerly stole hogs and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes. The Choctaws have taken each other's wives and run off with them. We have now made a law, that those who do so, shall be whipped thirty-nine lashes ; and if a woman runs away from her husband, she is to be whipped in the same manner. The number of men, women, and children in the Six Towns, is two thousand one hundred and sixty-four. I want the good people to send men and women to get up a school in my district ; I want them to do it quick ; I am growing old ; I want to see the good work before I die. We have always been passed by. Other parts of the nation have schools ; we have not. We have made the above laws because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated. This is the first time

I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

“HWOO-LA-TA-HOO-MAH,
(called Capt. Red Fort.)”

The Mr. Nail, with Mr. Kingsbury, was one of the framers of these good and wholesome laws, which were enforced with much promptness and decision by the officers. Not long after Mr. Kingsbury's journey to Six Towns, Mr. Byington visited Mr. Williams' station at the French Camps, which was named Bethel. There he was taken sick, and experienced much sympathy and kindness from the people, as well as from Mr. and Mrs. Williams. When he recovered, he went to reside in some Indian villages, with a view to studying the language of the country under better advantages than he possessed in an English family. He staid some time at the house of a chief who showed him much brotherly affection, within two miles of whose dwelling were between forty and fifty chil-

dren, anxious to attend schools. So, my young friends, you need have no fears that you will fail of an opportunity of expending your donations, and all the avails of your industry, to good advantage. I fear there are thousands of Choctaw children who will die in their sins and ignorance unless the members of this, and other Sabbath schools in America, stretch out a helping hand to snatch them from impending ruin. While Mr. Byington resided with the chief, he often amused him with relating anecdotes of his boyish days. He told him, that when he was young, it was customary for the old men to give long talks to the boys, describing their wars with different nations, their success, &c. To impress it more deeply on the memory of the boys, when the story ended, they gave them a severe flogging.

Jerome. I should not relish such a method to strengthen memory.

Miranda. Did the new laws check the drinking of whiskey?

Katharine. The influence exerted by the

missionaries, in addition to the new laws, caused many to break up the inveterate habit of drinking, which is the easily besetting sin of the Choctaws ; but where it was not subdued, it was for a time almost entirely suppressed. The former riotous proceedings of Christmas were discountenanced, and, where formerly all was confusion and drunkenness, there was nothing of the kind seen for many miles.

We must go home now, for it is quite late. Cornelia closed the meeting, and the children departed, planning how they should do the most good to the Indians.

CHAPTER VI.

Oh! 'tis pleasant—'tis reviving
To our hearts, to hear, each day,
Joyful news from far arriving,
How the Gospel wins its way;
Those enlightening,
Who in death and darkness lay.

WHEN they met again, Cornelia told the children that Col. Folsom had two brothers much younger than himself, whom he sent to New England to be educated at the Foreign Mission School at Cornwall, in Connecticut. After staying there four years, they returned to their native land, very much improved, and anxious to do their countrymen all the good in their power.

Jerome. How were these young men employed?

Cornelia. Mr. McKee Folsom went with Mr. Wright to commence a station in Captain Red Fort's neighborhood, which was called Goshen.

Miranda. When was this station formed?

Cornelia. In the summer of 1823. Mr. Israel Folsom assisted Mr. Byington and Mr. Wright in preparing books, after the Choctaw language had been reduced to a written form, and in other ways labored to assist the missionaries.

Miranda. Who taught the school at Emmaus?

Cornelia. Mr. Jewell; and Mr. Dyer took the charge of the farm. Mr. Gleason conducted the mechanical works at the station.

Mr. Adin Gibbs, from the Delaware tribe, after he received his education at Cornwall, was appointed an assistant missionary, and sent to the Choctaws. He was assigned to go into the mingo or king's family, instruct his children, and prepare the way for a permanent establishment at some future time.

Delia. Did he not feel very lonely after living so long with civilized and refined people?

Cornelia. Yes; but he exerted himself

o do all the good he could, and was cheerful and happy, having abundant proof that he did not labor in vain. In 1823, the national council decided that they would encourage small schools throughout the country. Several females had joined the mission, and after providing a situation for all the persons connected with the mission family, a Mr. Hadden from Kentucky was hired to instruct a school at the house of Mr. Juzon, a Frenchman with a Choctaw family, who agreed to take children into his house to be instructed.

Delia. Where did Mr. Juzon live?

Cornelia. About a hundred miles from Mayhew. In the latter part of 1823, the mission was greatly strengthened by the addition of the Rev. Samuel Mosely, Mr. David Wright, their wives, and Miss Philena Thacher, sister to Mrs. Pride: and nearly at the same time, by Mr. Bliss, Miss Electa May, and Miss Lucy Hutchinson.

Miranda. How were so many disposed of to advantage?

Cornelia. They were all immediately

employed at the different stations, but not so closely confined to any one, but that whenever it was deemed expedient to change their residence, they cheerfully submitted to labor wherever they could do it with the best prospect of success. Mr. and Mrs. Gage went to Emmaus, Mr. Bliss to Goshen ; Miss Thacher went to reside with her sister, Mrs. Pride ; Miss Hutchinson remained at Elliot, Miss Burnham taught the school at Mayhew, and Miss Everett lived much of the time at Elliot. Mr. and Mrs. Mosely resided at Mayhew principally during his short life, for he died in about nine months after entering upon missionary work.

Delia. What was the matter ?

Cornelia. He had been afflicted with a lung complaint several years, and in consequence of repeated exposures, traveling in heavy rains, and sleeping in the woods, his lungs were very sore, and a complication of diseases preyed upon his life ; however, he was able to preach often, and his labors were abundant, though his weakness at times was

very great. He preached for the last time on the twenty-second of August ; from that time an inward fever preyed constantly upon him till the sixth of September, when he was summoned to that rest, 'which is in reserve for all the children of God.

Katharine. Was he favored with the Divine presence in his sickness ?

Cornelia. He told a beloved friend that he "had a good degree of holy confidence in God." At times, his views were elevated, and his countenance bore marks of serenity and peace ; he was heard to break out many times "O glorious hour ! Bright seraphs, strike your harps !"

He said to Col. Folsom, while grasping his hand in a most affectionate and beseeching manner, "I pray you seek first and continually an interest in Christ. Seek that love of God, which many waters cannot quench. It is stronger than *death*." He then prayed most fervently for the family of his friend, his nation ; he never seemed to know when or how to stop when praying for the Choctaws.

He was distinguished as a *man of prayer*; it was his daily habit to spend a short time in prayer with his companion, morning, noon, and evening, in their little room, and the last audible prayer he was heard to utter, was, "Oh Lord, be thou the sanctuary of my dear wife."

His sickness and death happened at a time when Mr. Kingsbury was ill, and scarcely able to leave his room, but he went through a short religious service at the interment of his beloved brother in the Lord.

Delia. Where did Mrs. Mosely reside after the death of her husband?

Katharine. At Ai-ik-hun-na, the station formed among the *wanderers* I told you about, who were persuaded to settle by Col. Folsom, about two miles from the Pigeon Roost.

Miranda. Who lived there besides Mrs. Mosely?

Cornelia. Mr. and Mrs. Wright, and Mr. Byington, who continued to make the study of the language and the preparation of books, his main object; he was greatly assisted by

Col. Folsom, at whose house he preached once on the Sabbath in English, and at the station in Choctaw. Mr. Wright taught the school.

Delia. How was Mrs. Mosely employed?

Cornelia. The missionaries at Elliot were in want of her assistance, and she cheerfully went and labored there and at other stations, where it was thought she might be most useful, until the year 1828; when her friends were very anxious she should return to them. After obtaining the advice of the missionaries, and the consent of the Board of Missions, she complied with their request. Her missionary connections were dissolved, and she returned to the north.

Miranda. What kind of books did Mr. Byington and Mr. Wright prepare in Choctaw?

Cornelia. A spelling book, hymn book, and tracts, besides portions of the Bible. Mr. Wright went to Cincinnati to print the spelling-book, which was introduced into the

schools, and greatly increased the facility of learning.

Mr. Byington went to Ohio afterwards to print books, and while at Marietta, he married Miss Nye, who accompanied him to the Choctaw country with a friend of hers, a Miss Foster. It was very gratifying to the natives to converse in their own language, with Mr. Byington and Mr. Wright, and after they preached in Choctaw, the truth seemed to make a much deeper impression than while they preached through interpreters. The acquisition of the language was considered an object of vast importance to the success of the mission, and Mr. Williams removed with his family to Bok-e-tun-nuh, a secluded spot, not many miles from Emmaus, where he might benefit a few Choctaws, and hear their language only. Mr. Dyer spent much time in study at the different stations, wishing to qualify himself to teach and exhort without the aid of an interpreter. The nation seemed prepared to be profited by the labors of evangelists, and these gentlemen, who had other

qualifications, made it a prominent object to obtain a knowledge of the language of the natives ; as that seemed indispensable, from the scarcity of good interpreters.

Miranda. Who gave religious instruction at Ai-ik-hun-na, while Mr. Byington was absent ?

Cornelia. Mr. David Wright, who taught the school.

Katharine. Do you know why there were no journals of the Choctaw mission published during the year 1824, 1825, and 1826 ?

Cornelia. You know there was a time in the history of the mission, when much difficulty arose on account of too strict regulations in the schools. Even some of the most friendly chiefs were misled by the mischievous whites, who circulated various slanders, calculated to lessen the influence of the missionaries. The greatest dissatisfaction arose from the requirement of *labor* between schools.

Perhaps you recollect the laws against intemperance enforced by some of the most powerful chiefs.

Katharine. I do.

Cornelia. They afterwards yielded to temptation, resorted to whiskey, and caused much grief to the missionaries ; and it is probable the Prudential Committee did not think it expedient to publish these difficulties to the world. Their prejudices yielded to the firm consistent course pursued by the missionaries.

The eyes of the more sensible, reflecting part of the native community were opened to see the folly and wickedness of some of their rulers, and all the chieftains and warriors, who were friendly to reformation, called a council and displaced two of the most obnoxious chiefs, and appointed men of talents, public spirit, and greater knowledge, to fill their places, who formed a constitution and established a permanent government, enacted more laws, and elected efficient men to see that they were promptly executed. •

Jerome. What kind of government was adopted ?

Cornelia. I do not know exactly what to call it. The three Mingos or kings stood at

the head of it, and were assisted in the administration by a large number of subordinate chieftians and warriors, besides a *Standing Committee* in each district, whose duty it was to watch over the general interests of the nation.

Delia. When did this new order of things take place ?

Cornelia. In 1826. The year that Mrs. Lucinda Wright died.

Delia. The wife of Mr. David Wright of Ai-ik-hun-na ?

Cornelia. Yes ; she died in a happy frame of mind, after a very painful and distressing sickness, and hardly a week after her departure an infant son of six months old, followed his excellent mother to the grave. She was a woman who had enjoyed superior advantages of education, and possessed a strong mind. She might have moved in any circle with acceptance ; but all she possessed from nature, and acquired from art, was laid with childlike simplicity at the feet of her adorable Savior. Her afflicted hus-

band was soon afterwards brought down almost to the gates of death, and he did not recover from his sickness for many months.

Miranda. I suppose the missionaries saw more happy days after the rulers were friendly, moral men.

Cornelia. O yes, the schools prospered, the ordinances of religion were respected, and prized by increasing numbers, some were converted, and a spirit of union and prayer seemed poured out from on high, over some of the stations and schools.

Delia. When was this religious impulse given ?

Cornelia. It began to be seen in its effects before the close of 1826.

Delia. Do you suppose the Choctaws knew any thing of the Christian religion before they were instructed by the missionaries ?

Cornelia. They had some vague and fanciful notions about a future state ; but they knew nothing of the Christian's God, nor had ever heard of the atonement of Christ.

Jerome. They had been in habits of intercourse with men from Christian lands.

Cornelia. Yes, with Spanish, English, Irish, French, and American traders—men of corrupt minds, and generally of the most debased characters, from whom might be learned much evil, and little, if any good.

Miranda. The Indians talk about the *Great Spirit*, in their speeches; do not they mean what *we* do, when we speak of God?

Cornelia. They cannot mean the same, for there is no word in their language expressive of a “spiritual existence;” neither have they a word to denote sin. The word that comes nearest it signifies *to miss*, or *to be lost*, as a man might be in the woods.

They do not appear to have the least conception of an overruling providence; but in times of difficulty and danger, go to the *creature* for assistance and protection, apparently without a thought of their *Creator*. If the ground is parched with drought, they go to their professed *rain-makers*, pay them the specified amount of skins, money, or other articles; and if too much rain falls, they go to the *fair-weather-makers*, and pay them for banishing the clouds that obscure the sun.

They have conjuring doctors, like the Cherokees, to whom they resort in times of sickness, and procure to themselves untold sufferings by following their cruel directions. Their minds are as much tortured with fear and anxiety from fairies, witches, and ghosts, as their bodies are by the barbarous prescriptions of their conjuring doctors.

Miranda. I should think their belief in witchcraft was a dreadful calamity, as it procures the death of so many comparatively innocent people.

Cornelia. It is a source of extensive wretchedness, as well as crime. No less than twenty persons were murdered in less than a year from the establishment at Mayhew, within a few miles of it, the most of whom fell a sacrifice to witchcraft or intemperance.

Jerome. What is their belief concerning ghosts?

Cornelia. They talk about a man's outside shadow or ghost, and his inside ghost; and say that after a man dies, his ghost sometimes roams about, mourning and frightening

his former companions ; that it sometimes enters a fox, or an owl, barking and screaming in its wanderings, to the dismay and terror of all who hear it.

Jerome. How can they distinguish a fox or an owl with a ghost or without one ?

Cornelia. They pretend that all foxes and owls not inhabited by ghosts, reply to each other when they screech and bark.

Delia. What nonsense ! Do they ever see ghosts ?

Cornelia. They say they are very plenty, and often seen ; but it is accounted a fatal omen.

If one appears to the sick, he immediately despairs of recovery, and the doctors refuse any further professional aid. Many of the faculty take advantage of this universal superstition, and when their patients are deemed incurable, circulate with much industry that they have seen a ghost, and so preserve their reputation for skill. Even dreaming of seeing a ghost has caused many persons actually to pine away from distressing apprehensions of

--

approaching death. The *nightmare* occasions deep distress from the belief that it is some discontented, malicious ghost come to carry off the afflicted person. They think incantations alone can frighten it away.

Emma. What are incantations?

Cornelia. You must consult your dictionary, my dear, whenever you read or hear an expression you do not fully understand.

Jerome. I have found the word, and it means enchantment ; and enchantment means magical charms, spells, irresistible influence.

Cornelia. I hope you will never fail to resort to your dictionary, whenever you feel at a loss about definitions.

Miranda. I hope the Choctaws do not continue the slaves of superstition.

Cornelia. They have greatly improved, but much still remains to be done before they will be able to cast away these chains of darkness with which they have been bound from time immemorial.

Delia. Do not the children, by acquiring knowledge, outgrow these fears?

Cornelia. In a measure, but not entirely; though since the commencement of 1827, there has been a gradual rising of feeling throughout the nation in favor of genuine religion, which is the only antidote to superstition in one form or other. The religious state of things at Ai-ik-hun-na was very interesting. An aged chief named Tun-na-pin-chuffa, hopefully embraced religion before the close of the year, and wrote a very pleasant letter to Col. Folsom soon afterwards. It was translated by Mr. Williams, and a copy of it sent to the north.

Delia. Do read it, cousin.

Cornelia. (Reads.)

“Ai-ik-hun-na, January 30, 1828.

BROTHER,—Long time had we been as people in a storm which threatened destruction, until the missionaries came to our land; but now we are permitted to hear the blessed gospel of truth.

You, our brother and chief, found for us a good bright path, and we would follow you in

it. You are as our good father, and your words are good. Your messengers (the missionaries), that you send to us, we hear. When we think of our old ways, we feel ashamed. The missionaries you send here we hold by the hand. This blessed day I have given a true talk. The black and dirty garments I used to wear I have taken off and cast away. Clean and good garments, I now put on. My heart, I hope, had been made new. My bad thoughts I throw away. The words of the great Father above I am seeking to have in my mind. The missionaries, in the Choctaw nation, I salute. The missionaries, chiefs, or patrons, I salute. O my chief, I, your uncle, salute you. I am your warrior. You must remember me in love. The letter which I send you, you must read to your captains, leaders, and warriors. As I feel to-day, I wish to have all my Choctaw brothers feel. I am the first of the Choctaws that talk the good talk. My chiefs, as you go about among your people, you must tell them this,—the dark night to me has gone, and the morning has dawned upon

me. The missionaries at Mayhew, I salute you, Mr. Kingsbury, when this letter you see, you will forward it to Mingo Folsom.

TUN-NA-PIN-CHUF-FA."

About the time the warrior wrote this letter, Mr. Williams called upon him. Before he reached the house, he heard him singing one of Zion's sweetest songs; and when he first caught his eye, he was sitting outside of his humble dwelling, with a catechism in one hand and his head resting on the other. He was so absorbed in his contemplations, that Mr. Williams had dismounted, and received a loud welcome from his train of dogs, before the chief was roused from his pleasant reverie. He remained apparently insensible to every thing about him till Mr. Williams spoke to him. He then roused up, seemed gratified, and inquired after one of the missionaries with peculiar affection, desiring Mr. Williams to tell him that "he did love the Lord with heart and soul, that he did delight in the Sabbath, and love to pray." He

said he had not felt quite so much for a little time past, but, said he, "To-day heaven is near; it is not far off—I know it is near—I feel it." Mr. Williams proposed that they should sing and pray together. The old warrior prayed in the most affecting manner for his family; he was remarkably fluent, and affectionate in his frame, sometimes breaking out in the first person with great fervency and copiousness, mentioning many persons and things in connection with himself. He prayed that they all "might be bound to Christ in love as with a strong chain of iron; that they might with their hands and fingers take hold of Christ." He called his family around the domestic altar morning and evening, and never allowed business or company to interfere with his devotions. Since the conversion of Tun-na-pin-chuf-fa, there has been a very pleasing change in the outward appearance of that Indian village, as well as the moral condition of the people. Their houses are more comfortable, and furniture convenient. Their clothing is quite decent. The men have acquired habits

of comparative industry, and have cotton and corn fields, and a rising stock of cattle, horses, and swine.

The cause of temperance is constantly gaining ground. During one year, while the disaffected chiefs broke the laws which had been made for the suppression of intemperance, there were no less than ten deaths, in less than two months, by whiskey ; six of them were killed in quarrels ; and in two years after these chiefs were displaced, and good men raised to office, only one man lost his life by intemperance ; and he was accidentally drowned, though in consequence of intoxication.

Delia. Have not greater improvements been made in the vicinity of Elliot, the oldest station, than around the others ?

Cornelia. There have been vast improvements made in all the district where Elliot is situated. It was ascertained, two or three years ago, that there had been raised by the Choctaws, within sixty miles of that station, no less than one hundred and twenty four thousand pounds of cotton in one year. A

considerable quantity of cloth is made in the Indian families—most of whom raise enough cotton for their own use. They likewise raise plenty of corn, potatoes, peas, beans, and a variety of other vegetables. Cattle and horses are so numerous, that scarcely a little boy or girl can be found, who does not own one or more of these animals.

Katharine. It seems their willingness to labor increases in proportion to their improvement in knowledge.

Cornelia. Nearly so, I believe. It is not uncommon of late to find Choctaw men whom you can hire, that will work well. Some of the more enterprising will go to Kentucky and Mississippi, and work for the planters there, after they have secured their own crops.

Delia. What wages do the planters allow the Choctaws?

Cornelia. They pay the cotton-pickers one dollar for every hundred pounds, besides boarding them. Quite recently, eight or ten hundred Choctaws have sought employment in this way.

Miranda. Do they not have riotous doings at these cotton-pickings?

Cornelia. They used to be scenes of shocking outrage and barbarity, but it was entirely owing to whiskey ; for the Choctaws, when free from the influence of ardent spirits, are among the most gentle, peaceable, cheerful, and obliging people in the world ; but when infuriated by whiskey, you can hardly conceive of the diabolical spirit they exhibit. But such a reformation has been effected, that for nearly two years it is far more common to see men in New England intoxicated, than it is in those parts of the Choctaw nation, removed from the neighborhood of white settlers, near the borders of the tribe.

Jerome. Can this favorable change be entirely owing to missionary influence ?

Cornelia. No ; though doubtless they have had the greatest share in producing a better state of things. The present rulers are men of enlarged minds and liberal views, who are anxious to see their nation elevated to the rank she ought to hold among the nations of the

earth. They have adopted such regulations as seem best calculated to promote religion and good morals. Within the last eight months, the mission churches have been greatly enlarged, and many of the most enlightened, well informed men have become members, who have hitherto walked worthy of their high vocation.

Miranda. Will you please to give us an account of the revival of religion with which the nation has recently been favored?

Cornelia. I must defer that relation till our next meeting. I have selected a hymn for the children to sing alone this afternoon, which I will now read, and then close.

“ God over all, forever blest !
Grant me thy grace within ;
That I may keep the Sabbath’s rest,
A rest indeed from sin.

A rest from all my usual play,
A holy rest in Thee ;
Then will thy blessed Sabbath day
Be a sweet rest to me.

O, teach me how to pray aright,
And what to ask of thee ;

**That when I'm kneeling in thy sight
I may not thoughtless be.**

**But give me faith to look above
And see my Jesus there ;
To feel a dying Savior's love
In answer to my prayer."**

CHAPTER VII.

God of Jacob, high and glorious,
Let thy people see thy hand;
Let the Gospel be victorious,
Through the world—in every land;
Then shall idols
Perish, Lord—at thy command.

At the next meeting, Cornelia fulfilled her promise, and gave the children an account of the wonderful revival of religion with which the Choctaw people were favored in almost every part of the country. She began by saying, ‘The Methodist brethren held a large meeting in October, 1828, at which a great number of persons became deeply concerned about the salvation of their souls. Hundreds suddenly manifested a strong desire to be instructed in the doctrines and duties of the Christian religion—some of whom had not long before been bitter opposers to religion. The missionaries, with unspeakable joy, found many of their old scholars among the number,

who had for years heard them preach and pray with hearts as hard as a stone.

‘A number of the anxious were *old* men, whom even the missionaries had not faith to expect would ever be really converted. All of them, with one single exception, were captians. When the people saw their warriors weeping over sin, some of them laughed. Several chieftains said, “It is not the hand of man that has made us weep; it is our Maker that has caused it. You never saw us weep for what man could do to us; but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too.” You would all have been astonished and melted into tears, if you could have heard the chiefs of the nation exhort their people to take heed, for the hand of the Almighty was visible in all they felt and feared. Meetings were appointed and thronged with anxious sinners, inquiring how they could escape the wrath to come.’

Miranda. What was it that first aroused their attention?

Cornelia. A simple narration of the crucifixion of the Lord Jesus Christ.

Miranda. Where was the revival most powerful?

Cornelia. It would be difficult to determine where, for wherever the gospel was preached, there sinners were concerned and hopefully converted. There was a large meeting at Elliot, where the serious chiefs exhorted all the people to attend to their salvation without delay. The inquiry, "How can we be saved?" was made by many. The next day, a council was held about fourteen miles off. That occasion was to be improved by the young people for a Christmas dance. The serious party had prepared a cabin for the accommodation of the missionaries; but the business of the council was not finished till after eleven o'clock in the evening; and then they had to eat supper before the missionaries could retire to their cabin for the night. At length, near midnight, these weary pilgrims were conducted to their cabin, which they found full, and the piazzas also, with inquiring souls,

pleading to know how they could be saved: A missionary preached a short sermon, which was followed by the most solemn exhortations from the chiefs, to accept of salvation upon the terms offered that night, and warned them against any further delay.

Emma. Were they willing to hear preaching all night?

Cornelia. When a sinner is deeply anxious to secure his salvation, he is not apt to grow weary of hearing about the only Savior, who is able to save him from sin and its dreadful consequences. The next general meeting was at Hebron, in January, 1829. A deeper sense of sin was felt by the anxious, and a few cases of hope in Christ occurred during this meeting, which was well attended. In a week, a meeting was notified at Ai-ik-hun-na, which proved equally solemn and interesting. On that occasion, two of the highest chiefs in the nation engaged most zealously in imparting a knowledge of the gospel to their attentive people. These chiefs gave pleasing evidence of being subjects of renewing grace.

Miranda. The labors of the missionaries were more highly prized after this religious excitement, I presume, than they had been a few years before.

Cornelia. O yes ; the only complaint against missionaries after the revival commenced, was, that they did not preach and converse enough about Jesus Christ, and the salvation of their souls. From this meeting, many poor, lost sinners dated their impressions, which it was hoped ended in true conversion to God. Within a month, as many as six men, with families, erected altars of prayer in their habitations, and exhibited unequivocal marks of love to their Savior, and their fellow-men for his sake. One of the six had been a ring-leader in wickedness, and was a violent opposer of truth and holiness ; but after divine grace subdued his stubborn heart, he was as decided and bold in the promotion of Christianity, as he had been of heathenism.

Miranda. Were more men than women converts to Christianity in this revival of religion ?

Cornelia. In the early stages of it, more women ridiculed and opposed than men ; but it was not long before a large number were "pricked in their hearts," and desired the prayers of their friends, the missionaries. While this state of religious anxiety continued, it was difficult to persuade the people to disperse, after the missionaries had closed their religious services. The Choctaws would linger for hours, to sing and pray together. Before the summer ended, the whole nation seemed to be aroused to seek in earnest the "pearl of great price." In August, Col. Garland sent a trusty captain to consult with Col. Folsom upon the expediency of holding a great council "*about the gospel.*" The proposal was very gratifying to Col. Folsom, who engaged with ardor to carry the plan into execution.

Jerome. When and where was the council appointed ?

Cornelia. On the thirteenth of August, near Goshen. They had no meeting-house, and Col. Garland erected a pretty circular

bower, open on all sides. The meeting commenced on the evening of the thirteenth, at early candle light. About five hundred persons were collected within and around the bower. Col. Garland requested the missionaries, Col. Folsom, and others interested in the success of the gospel, to stand near him. They did so; and then all his chieftians, warriors, men, women, and children, came round and shook hands with every person who stood with Col. Garland. He then made a speech, the missionaries preached often, and all the religious and anxious chiefs made addresses, suited to the general state of feeling. The meeting was continued several days, with increasing interest. The third day was one of very great solemnity, and was followed on the Sabbath by evident tokens of the condescending presence and power of Jehovah.

Those who are anxious about their souls, or willing to accept the gospel terms of salvation, were requested to come out from the assembly, and stand in a range; two hundred and fifty formed a line in the day time, and in the evening twenty more were added.

These trembling sinners stood, sobbing and weeping ; some were so overwhelmed with their sins, that they ate nothing for three days, nor felt the least desire for food. One of the captains who made a speech, said, " We had better stay here, till the flesh dries to our bones, than go away without the gospel in our hearts." The converts manifested an unconquerable desire to sing.

One year before this meeting, the same means of grace that seemed so powerful now, as to melt the most obdurate, fell upon the ears, conscience, and heart, powerless, and nothing could subdue their apathy.

Jerome. Were the members of the schools more moved than others ?

Cornelia. It seemed in a signal manner to be the work of God ; for some were quite as much affected the first time they ever heard the gospel of Christ preached, as others who had been years under particular instruction. A few of the most promising, intelligent scholars, were numbered with the converts at this meeting, who have since made very ac-

ceptable speakers at meetings, and excellent interpreters.

Miranda. Where was the next meeting?

Cornelia. In the northeast district. All the great men from the southern district attended the council, which lasted several days; national business was settled in the daytime and religious meetings were held in the evening, which were crowded and very solemn.

Delia. In what month was this council convened?

Cornelia. In September; and before the next month, another most interesting meeting, of four days' continuance, was held, during which time as many as four hundred Choctaws were present. A number of ministers of different denominations preached on the occasion through interpreters; but our missionaries conducted almost all their services in Choctaw. The camp-ground was extensive, and at sunrise a horn was blown to call the scattered assembly together for prayers. Bright moonlight evenings are very delightful in that climate, and the natives formed circles round

large fires, and remained till long after midnight, engaged in singing and prayer. Some of the missionaries, exhausted by long preaching, attempted to sleep in their tents, but the thrilling, soul-stirring music, made by these joyful converts, held their eyes waking ; and tears of gratitude could not be restrained, while they remembered the days of darkness, toil, and sorrow they had spent in that benighted tribe, fearing their ears would never hear the sighs of the awakened, and the songs of the redeemed, which in other years had so often elevated their faith and inflamed their zeal in the land of their pilgrim ancestors.

During this memorable meeting thirty-three persons were admitted to the privileges of the church, seven of whom were captains. Fifty-four appeared to be serious inquirers after truth ; and one hundred members of the church commemorated the dying love of their glorious Redeemer.

Delia. Were these services performed in a bower ?

Cornelia. Yes, in one erected for the oc-

casion. The candidates were seated in a row, fronting the members of the church. After a prayer, the covenant was explained and received, then the candidates rose together and sung a Choctaw hymn, expressing the sentiments of Mr. Montgomery's admired hymn ;

" People of the living God !
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort no where found ;
Now to you my spirit turns,
Turns,—a fugitive unblest ;
Brethren ! where your altar burns,
Oh, receive me into rest.

Lonely I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave ;
Mine the God whom you adore—
Your Redeemer shall be mine ;
Earth can fill my soul no more,
Every idol I resign."

While the candidates were singing this hymn, the church responded in another hymn, standing, while Mr. Kingsbury and some of the committee of the church advanced, taking

the hand of each person to be admitted. After this, Major Craven and Mr. Cushman led the candidates to seats prepared for them with the professors of religion, and the memorials of Christ's death were received apparently with broken hearts and contrite spirits. Many were so overwhelmed with the divine influences, that they wept and sobbed aloud.

Katharine. Those were emphatically "times of refreshing from the presence of the Lord." Did they remain together long after the communion season?

Cornelia. No; the whole assembly dispersed at an early hour the next morning.

Jerome. Were the Choctaw addresses very interesting?

Cornelia. Some of them were particularly so, and several speakers were very eloquent. I have a copy of a few extracts from the speech of a young man soon after his conversion, before a very large meeting.

Emma. Will you please to read it?

Cornelia. Many of his relations and youthful associates were present; and after a few

preliminary remarks, he spoke of the happy change which he trusted had been wrought by the Spirit of God ; he said, " Fearing that some of you had supposed that it was only an imaginary something crept into my heart, I would take this opportunity to inform you better.

Brothers,—many of you know that we were trained up together in this land from our childhood. We have been not only like the children of one nation or one town, but we have been like the children of the same parents, born, fed, and clothed in the same families, by the side of one fire. We have been children together ; and as we have grown to manhood, the chain of friendship has become stronger and stronger. We have walked in the tracks of our forefathers ; and as they ignorantly sported along the dark path, so have we, their offspring. And, brothers, you well know that I have been one of the most forward to follow the example of those, who have gone before us—that I have been one of the most active leaders in wickedness, and one

of the first to keep up the customs of our fathers. In me you have placed much confidence. It is with pain that I now look back on the days that are now past. Oh that I then knew what I now know. I have loved you and I love you still. Yes, my brothers, my relatives, and all my beloved friends, you who hear me this day, believe me when I say this. I feel a deeper interest in you all, than I have ever felt in my life before ; particularly in those of you, who have found the bright path, and are striving to walk therein. I wish now to be among you, to give myself to Jehovah, our heavenly Father, of whom the beloved missionaries have told us so much, and by whose goodness we have been kept until this day.

But to you, my brothers, my beloved friends and relatives, who are not disposed to receive the good word into your hearts, and to forsake the wicked paths, to you I say, that I am compelled to bid you farewell. I am sorry to leave you, but I can continue with you no longer. I can follow you no further. Your

sinful amusements by day and by night, give me pleasure no more. I find no satisfaction in them. The Lord has been pleased to show me that I was altogether wrong; and I trust that he has taught me the better way, and changed my heart. The remainder of my days I hope to spend in the service of God. Come, my beloved friends, and go with me." This address is a pretty fair specimen of Choctaw preaching, as you call it, cousin Jerome.

Delia. How long were these large meetings continued?

Cornelia. Until the present time. The Choctaw Christians are remarkably fond of social meetings for prayer and singing, and often commence a meeting in the forenoon, and do not separate till evening. One of the most powerful inducements to the adult Choctaws to acquire the art of reading, is to be able to sing their hymns, which art is coveted by every grade in society.

Miranda. How many have joined the church since the commencement of the present revival?

Cornelia. I cannot tell you the precise number, but from July, 1828, to July, 1829, sixty persons were received into the mission churches. In November, 1829, the churches contained one hundred and two members, more than eighty of whom were Choctaws. In July, 1830, two hundred and seventy had been admitted since the revival began.

Delia. Do you count the missionaries and assistants to make this number?

Cornelia. No, not one of them were taken into this account. The missionaries are extremely cautious 'about receiving native converts into the church; they wait a long time for the fruits of holiness to appear.

Religion has now become the all-absorbing interest; how much real piety will remain, after the effects of natural sympathy have subsided, is yet to be learned. But at one time it was thought that as many as two thousand natives lived in the daily habit of prayer, and subsequently one of the missionaries stated that there were probably three thousand apparently anxious inquirers in the nation.

Katharine. Almost one sixth part of the whole population !

Jerome. Was that the last public meeting the Choctaws have had, when such an addition was made to the church ?

Cornelia. No. A fine convenient meeting-house has been erected near Yok-nok-chaya by the natives, where a large meeting was held near the close of 1829. About the same time, there was a large ministerial meeting held at Mayhew, consisting of the synod of Mississippi, which comprehends three presbyteries, the presbytery of Mississippi, of South Alabama, and Tombecbee. The ministers were surprised and delighted to find such improvement in manners, morals, and education.

They found so many anxious to receive religious instruction, that it was thought to be expedient to hold a *camp-meeting* about twelve miles from Mayhew, near the new meeting-house. The worship of God continued with few, and short interruptions for a long time. The strangers were delighted with the native singing. The Choctaws have

the most melodious voices, and they manifest such enthusiasm, that you cannot but listen with admiration to their harmonious strains.

They spent one Sabbath in their encampment in the wilderness, and many pious natives made addresses ; some of them were admirable specimens of the most impassioned eloquence. In pointing out the symptoms and danger of backsliding, one of the speakers turned pale with emotion—he had been celebrated for his vices throughout his nation.

Delia. Were any added to the church during the *camp-meeting* ?

Cornelia. Yes, twenty-seven. The next month seven were added to the little church at Emmaus, and it was hoped many others in that vicinity had been adopted into the family of Christ. In February of the present year, Mr. Dudley and Mr. Byington went about twenty miles to spend a Sabbath, without having made an appointment. On Saturday evening about sunset, they were within three miles of the place they set out to visit ; but seeing quite a company assembled, they stopped and

made inquiries, and found that a few neighbors were very amicably settling some former little difficulty in the presence of a large number of spectators ; at a short distance was another circle, engaged in their favorite employment of praying and singing. Two men offered to conduct the missionaries to their place for preaching the next day : when they reached the cabin of their friend, and brother in the church, they were pleased to find a good fire and plenty of wood prepared for the Sabbath. The gentlemen were very much fatigued and had a sharp appetite. A fine large bowl filled with *tomfuller* was set on a bench before them with one great horn spoon in it.

Delia. What is *tomfuller* made of?

Cornelia. Corn prepared in various ways ; usually, boiled soft, and served so thin as to require a spoon to carry it to the mouth.

Soon after supper the missionaries had prayers, and retired to rest upon a bed of skins. They awoke early in the morning, and heard Zaccheus in prayer. He soon closed and commenced singing. The religious ser-

vices of the day began very soon after breakfast, and were scarcely interrupted till dark. Mr. Byington was gratified to learn that the few pious natives in that pleasant valley spent one evening every week in social worship. When the missionaries were ready to depart on Monday morning, they both offered a prayer; and Zaccheus also made a prayer, in which he mentioned his friends with the warmest gratitude and affection.

After they started, Mr. Dudley remarked, "These have been the two happiest nights and Sabbath I have ever spent."

Miranda. Do you know upon what subject they preached on that Sabbath?

Cornelia. Man's lost state by nature, and his recovery to God, through the atonement of Christ.

Delia. How long did the revival continue?

Cornelia. Sometime after this. Twenty Choctaws were added to the church at Hebron, in March, 1830; and eighty natives surrounded the table of the Lord, although the day appointed, proved a stormy one.

Delia. What missionaries reside there?

Cornelia. Mr. and Mrs. Cushman, and Miss Philena Thacher. Captain Robert Folsom lives near Mr. Cushman, at Hebron. He is a very exemplary chief.

Jerome. Is he a pious man?

Cornelia. Yes. He became interested in religion in 1828. A letter which he wrote to Cpl. Folsom has been received quite lately.

Delia. Will you allow us to hear it this afternoon?

Cornelia. I had rather reserve it to read at our next meeting, as it is now time to close.

Emma. May we sing first?

Cornelia. Have you any particular hymn you wish to sing?

Emma. I have a very beautiful one, that I should like to sing.

Cornelia. You may read it, and sing before prayers.

Emma. (Reads.)

Go, ye messengers of God,
Like the beams of morning fly;
Take the wonder-working rod,
Wave the banner cross on high!

Visit every heathen soil,
Every barren, burning strand;
Bid each dreary region smile,
Lovely as the promis'd land.

In yon wilds of stream and shade,
Many an Indian wigwam trace;
And with words of love persuade
Savages to sue for grace.

Circumnavigate the Ball—
Visit every soil and sea;
Preach the cross of Christ to all;
Jesus' love is full and free.

CHAPTER VIII.

While the foe becomes more daring,
While he enters like a flood,
God, the Savior, is preparing
Means, to spread his truth abroad:
Every language
Soon shall tell the love of God.

JEROME CLAIBORNE'S curiosity was raised to hear what the letter contained, which his cousin had promised to read ; and he ate his dinner in great haste, and went to the hall, where he had to wait quite alone, almost an hour. Cornelia was detained by company after the usual hour of meeting, and she sent the letter for Miss McEllroy to read.

Katharine. Perhaps I shall not read the whole of the letter, for it is very long ; but I will read enough to show you how much in earnest this good chief was to benefit the whole nation.

“Hebron, March 8, 1830.

“DEAR BROTHERS,—I have great love and respect for you, for the good you do for my nation. I have been thinking to write to you for a good while.

“Brothers, what I write is true. Ten or eleven years ago, missionaries come to Choctaw nation. They have been teaching our children, but we have been very wicked; we have stood in dark places; we did not know what the gospel is. When we heard the gospel, we did not know any thing about it. But we sent our children to school, but we did not know what it is to be good. We still went on in dark, wicked ways. Sometime we heard missionary preach, but we tired, we wish he would quit it. We break Sabbath, we get drunken, and play ball-dance. We did not mind what the preacher want; we did not mind it at all. About two years ago, we found a little light from the north. The wicked began to drop their wicked ways a little. But about a year ago, a great light come down to us; and then for a few months the dark and wicked

practices returned ; and then again the light come more bright, and continue to shine till now. Dear brothers, we have found what the missionaries say is good ; we love one another. Make my heart glad to write this letter. Most makes the tears fall off my face. Our red people, we are poor, but we love the gospel ; we wish to hold on as long as we live. Brother David and myself want to do all we can to have our people throw away all their wicked ways, and embrace the gospel, and walk in the straight, bright path. I can understand a little English. I can read a little ; keep learning. I found out Bible is good ; Testament is good. I read in the Choctaw book too. We are all very poor ; but since Jesus Christ has touched our hearts, we have thrown away all our old wicked ways. We have turned into work. We have got good clothes. We are like new people. When Sabbath comes, we all go up to meeting. We have got good school-house and good meeting-house. About twenty children go to school ; learn fast. They learn Choctaw, and

learn to sing. When we go to meeting we talk, sing, and pray. I try to tell the people about the gospel. Mr. Cushman tells us about the gospel. He has interpreter. I hope we shall all hold on. O pray that God would help us. I wish all our brothers that live to north, and all our sisters that live to north, would pray for us. I wish all our white brothers to love us. I have nothing to say any more. I call myself your brother,
ROBERT FOLSON."

Before Miss McEllroy had finished the letter, Cornelia came ; and after her friend folded the letter, she said, 'The sentiments and expressions of these unlettered people thrill through my heart.

Mr. Williams lately sent home a letter giving an account of some young men, who have experienced religion within a few months. They formerly belonged to the mission school. One of them sent for Mr. Williams, when he was in distress for his soul, who went to see him immediately. He found him "under a

peach tree, with his stool, his Bible, and writing implements, employed in copying some Choctaw hymns." He appeared deeply humbled, and very anxious at the time, and recently has united with the church.

The wife of a captain in the village of Aik-hun-na is a member of the church, and imparts religious instruction to her children in a most affectionate and winning manner, and with good success. One of her little boys, only four years old, is often seen in a humble attitude, engaged in prayer. "An elder brother began to mock him, when this little Indian child reproved him, saying, 'You should not do so; our Heavenly Father sees you.'"

Miranda. I wish you would tell more about the Choctaw children.

Katharine. I am very sorry, my dear, that I know so little about them.

Cornelia. There cannot be a doubt, but among the many children in the schools, a variety of anecdotes might be collected, which would awaken deep interest and furnish useful entertainment for children at home.

Katharine. We must not be unreasonable. The cares and unceasing labors of our missionaries are a sufficient apology for not bestowing more time in writing to friends at home.

Cornelia. No ; but, Katharine, I believe there are many shrewd and witty children among the heathen, and I am willing to become acquainted with them. Children among ourselves had rather hear about those of their own age, than about men and women.

Katharine. To satisfy you that accounts of little Choctaw girls and boys *have* been sent home, I will mention some things which Miss Burnham wrote about her scholars, at Mayhew. Mr. Hooper, from the same station, described more than a dozen boys belonging to his school.

Miranda. Miss McEllroy, please to tell us about the girls first.

Katharine. Two of them walked more than fifty miles, barefoot, and with uncovered heads, in very cold weather. Their clothes were very poor and thin. They went into

the school-room, and the teacher pointed to a seat. They were very cold and rather shy at first; but soon finding themselves very comfortable, they looked up quite bright and dignified. When the night came, they were put into a nice little *husk* bed. The largest girl burst into tears, saying she had rather sleep on the floor; and when asked the reason, she said her little brother at home had nothing but the floor to sleep on, and she could not sleep in a husk bed while her brother had no blanket. The kind lady promised to send her little brother a blanket, and then she very gladly slept in her nice little bed. After some time, she wept again, and said her teacher did not prevent the school girls from troubling her; therefore, she could not believe that Miss Burnham loved her. Her little cousin who came with her, replied very earnestly in her native tongue, "If Miss Burnham did not love us, she would not have left her home, and brought so many good things to us. I love her, and *I* shan't go home." The little girls' grandmother heard some false

stories about the missionaries having come out to get the Choctaws' land away, and sent and took the girls home ; but after a while they contrived to get back again ; and the little one threw her arms round Miss Burnham, and exclaimed, "*I so glad,—I want to see you so much, I must cry.*"

Delia. What were the names of these little girls ?

Katharine. No person ever told me their names.

Emma. Do tell us more about these girls :

Katharine. I do not know any more about them ; but I can tell you about another very affectionate little girl, whom the missionaries called Mary Reed. When she came to school, her father and mother attended her ; and after they went away, she cried a long time, and could not be comforted, and chose to go and sleep alone in the cold, for the sake of sleeping in the place where her mother did the night she staid at the mission house.

Her father once came to see her, and brought her a pretty new frock and some

other things. He told her if she cried when he left her, her mother nor himself should visit her again. So when about leaving, she tried to smile when she shook hands ; but suddenly turned round and rested her head on Miss Burnham's shoulder. Her father saw it and said, smiling, "*She is your daughter.*" Something occurred one day that caused Mary to shed tears, which was observed by a Choctaw woman, who sent word to her mother, and she sent an express for Mary to come home, observing, "Mary is my youngest daughter, and I don't want to have her cry." Mary did not choose to go ; and after an explanation was made, her mother was satisfied, and allowed her to remain. If Miss Burnham looked sad or thoughtful, Mary would say, "Are you sick, Miss Burnham? Do the girls trouble you? *I don't want to trouble you.*"

Delia. O, I love Mary Reed very much.

Katharine. There were two other little girls in school, sisters, to whom the missionaries gave the names of Frutilla Townsley and

Hannah F. Bradshaw. Some of the ladies at the north had put some nice little cakes into a box of clothing, and two of them were divided among nearly thirty girls; among the number was Hannah Bradshaw; this happened before her sister Frutilla came to school. While the distribution of cake was going on, the girls were in high glee, till Hannah received her morsel; but she had no sooner taken it into her hand, than she burst into tears; and upon inquiry into the cause of her grief, she replied in tones of the deepest sorrow, "I have a little sister at home, and she has no cake; I do not want to eat cake, (holding it out to the lady who gave it her,) when my sister has none." After a long time little Frutilla was brought to school, but Hannah did not remember her at first; but when she was assured it was her own dear little sister, she ran and took hold of her hand, and they stood weeping together some time; and after they went to bed, Miss Burnham heard Hannah repeating the Lord's prayer for Frutilla to say after her.

Sarah. I wish we could have Hannah and Frutilla come to our school. Miss McEllroy, do tell us more stories about the little Choctaw girls, I love them better and better.

Katharine. So do all the missionaries. One of the scholars complained that a girl had spoken to her in an improper manner. Miss Burnham asked, "What is to be done?" Another girl replied, "Please to forgive them, Miss Burnham." "Will that do," said their teacher, "and suffer them to go on in this way?" She made much the same inquiry of several others, who answered with seriousness, "We do not know; the teacher knows best." Miss Burnham said, "Shall each of them have a discredit mark?" To this the majority assented, and then the teacher inquired of the girls "if they would forgive each other." One of the girls instantly softened, and said, "if we do not forgive each other, our Heavenly Father will not forgive us."

Delia. Miss McEllroy, how old were these girls?

Katharine. One was nine, the other ten

years old. Now is it possible you do not feel interested in accounts like these ?

Cornelia. Yes, I do, but how few instances have we had of a similar character ?

Katharine. I have been almost as much pleased with several notices of adults in the Choctaw nation as I have with these children, especially with those of Rosa and Cartrene ?

Delia. Miss McEllroy, who were they ?

Katharine. Rosa was a pious slave, who was sold by her master in Georgia and passed through the hands of several owners till at last she came to the Choctaw country ; she had long been deprived of Christian ordinances, and when an opportunity offered, she unbosomed her sorrows to Mrs. Williams, and told her that she had been praying four or five years, that God in mercy would send the Choctaws teachers of religion ; that she was joyful when the tidings of Mr. Kingsbury's arrival in the country first reached her ears.

Delia. Where was Cartrene born ?

Katharine. In the West Indies, but she had spent much time at New Orleans, and

Mobile ; but the Choctaw nation had been her place of residence for many years. When she first came, she could speak only French, but she soon learned the Indian tongue, lived and brought up her children after their fashion, and although she had known a few Roman Catholics in her earlier days, yet she was almost as entirely ignorant of God and a future state as a heathen. After she became acquainted with the missionaries, her mind was opened to receive instruction, and a genuine work of grace was carried on in her soul in a remarkably clear manner. It was affecting and edifying to converse with her, and hear her simple and artless relation of the Lord's dealings with her soul ; her daughter Kate became pious and excited in the hearts of the missionaries a spirit of thanksgiving and praise. But I hardly know of a more striking case of conversion, or one more affecting than that of *Ta-ho-ka* at *Ai-ik-hun-na*. He was a man of strong intellect, and very fluent in conversation : he had great influence and deep penetration, which enabled him to read the charac-

ters of men, even strangers, with wonderful facility. But unhappily all his talents and influence were exerted in favor of wickedness. For years he was one of the most popular leaders; indeed, he was the ringleader in all kinds of vicious pleasures; and could at any time put the whole nation in motion by appointing a *ball-play*. Mr. Williams had a very solemn conversation with him one day, and gave him much sharp and cutting reproof, yet with so much Christian affection and humility, that the hardened heart of this wicked man began to relent, and such great searchings of heart followed, that his mental distress was extreme for several weeks. But it pleased God to bless the unwearied labors of his faithful servants, who constantly pointed him to the Lamb of God for the pardon of his sins, and acceptance with his Maker. He broke away at last from the bondage of sin and Satan, and when he found that liberty wherewith Christ makes free, he labored with the same untiring zeal to save and comfort souls, that he had done to harass and destroy them. His

haughty, arrogant spirit was subdued to the docility and gentleness of a child. In whatever way the cause of religion was endangered, he manifested the undaunted firmness and zeal of the first Reformers.

One day he approached Mr. Williams in a very tender frame and said, "I do not say that I am a Christian. If I am one, I am the least; a very little child. But my Jesus has bought me; and let him come, however soon, and take his own child home. My heart cries to him daily, at home and abroad; for his salvation I hunger, I thirst for more and more of his good spirit. But as I cannot get a full supply here, I long to go and be with him, that I may be satisfied." Mr. Williams wrote concerning him, "It may be said of him, if of any man, that he has no will of his own, but to do the will of his Heavenly Father." He was very useful to his awakened friends, and seemed to enter into all their feelings at once, and to carry them with almost irresistible power to the feet of his Savior, exercising strong faith in his promises to keep all that were intrusted to him.

A few months after his conversion he attended a large meeting, in the Chickasaw nation, where he had long been known, and took a part in the religious services. He introduced his address by saying, "I come not to you as a learned man, or a good man, or as an angry man, nor in pride, or for money ; no, not for a penny ; but I come to hunt for poor lost souls." A missionary who was present said, "He felt, and made others feel, too, that Christ, and heaven, and hell, were not terms without signification." He was appointed on a committee to examine candidates ; when he was informed of his appointment, he said, Did they think I had any learning which qualified me for that office ? As to learning, I know nothing only to spell C h i - h o - w a, Chi-ho-wa, (Jehovah.)

In conversation with a Christian friend one day, he said, "When I am troubled about my children, business, and the like, my heart falls down, and I am obliged to pray frequently and earnestly before I can get relief ; so that my affections may rise and hold on things above." In conversing with an inquirer he used the

word *loathsome*, as applied to the remembrance of former sin ; he was not clearly understood by the man, who said that when his sins came into his thoughts it was as if a person showed them to him, which made him feel very much ashamed and sorry. "That is it," said Tahoka, "that is what I meant by *loathsome*."

Tahoka's views on every subject seemed changed. The natives are passionately fond of ornaments, and perhaps few valued them higher than he had formerly done. But about the time his mind was relieved, he remarked, "These *tully-huttahs* (silver ornaments) put me in mind of the *tully-huttah tushable* (pieces of silver) with which my Lord Jesus was betrayed, and I fear they are still a temptation to some professing the Christian name."

Cornelia. His remarks are very pious and sensible, and show the transforming effects of grace in a strong light.

Katharine. I could mention others who are bright and shining lights in that dark wilderness. A missionary overheard two Choc-

taws conversing on the success of the Gospel : one of them said, " We Choctaws were once just like the hogs ; and when the missionaries came to us with the Gospel, we were afraid and shy of them. They tried to tame us, and make us gentle, as one would try to tame a wild hog, by throwing at it a little corn and calling it. But we would get out of their way. As to myself, when I saw a missionary approaching, I feared he would talk to me about religion, and I would gladly shun him. But as one who had failed in his first attempt to get a wild hog or cow into a pen or yard, would still persevere, using every gentle means in his power ; so the missionaries have persevered, until at length they have so far succeeded, that some of us have been tamed by the word of Jehovah. But the missionaries have not been satisfied with securing one, or two ; they have seemed to wish to get all of us ; and if any of us runs away they try to get him back again." This man is now an *elder* in the church. Not long after he was first awakened, and began to think of embracing

the Gospel, he heard of a dance about three miles off, and felt so strongly tempted to go, that he mounted his horse and went, but he said, "As I approached the spot, I halted and listened to the music, and my heart smote me; but I had come, and would not return back. I went on,—halted,—went on again, and put my horse in a yard,—then paused,—went to the house,—but so clamorous was my conscience that I could not enter. I immediately saddled my horse and proceeded homeward by another road." After some reflection, he felt assured that the Lord had strengthened him to escape the snare of the wicked, and, dismounting, he knelt by the way side to thank him for so great deliverance, and besought his protection, and blessing for the future. When he arose from prayer his heart said, "I am the Lord's, and him only will I serve."

Shortly after he went one very dark night to tell Mr. Williams what the Lord had done for his soul.

Cornelia. Some facts in this man's experience may be very useful to any of us who

have hope in Christ, or are inquiring the way to heaven. We are all beset with snares and temptations, of one kind or other, and if we would escape we must pause, and reflect upon the consequences of yielding, and, kneeling, resolve, *The Lord only will I serve.*

Jerome. Miss McElroy, cannot you tell us about some of the boys in the schools as well as the men?

Katharine. I know there are quite a number of boys in the school, who have been supported, and named by gentlemen, ladies, and societies in different parts of the United States, but the missionaries have never said much about them in their journals. I have often wondered they did not transmit more facts calculated to interest children and young people, who are not satisfied with general statements. Some of the boys we are told are brighter than others, and I presume from what I have heard, they are equal to our own little brothers.

Cornelia. I have heard of one boy named Jacob Ide, a fine scholar, of superior intellect

and high morals, whose fondness for music is very remarkable. He is supported by a society of young people in Medway, Mass., and was named for their minister.

Miranda. Could we send a name to a girl or boy, if we, who belong to the Sabbath school should send money?

Katharine. Yes, and I think it would be a good plan to spend your money to educate heathen youth and children. It will take but thirty dollars, if your selection is among the Indians or at Bombay, and from twelve to twenty at Ceylon, if you find clothes and instruct your beneficiary.

Miranda. Are you willing we should stop after the meeting closes and determine how we shall dispose of our money which we are fast earning?

Katharine. Yes, I am entirely willing.

Cornelia. I hope, if you support and name a child among the Indians, you will sometimes hear from it, for with all your anxiety, Miss Katharine, to prove that the missionary journals contain all they should, I feel confident

you must have experienced many a disappointment, if like me you have spent hours in turning over their pages to collect some soul-stirring incidents to awaken, interest, and melt down the hearts of the children in your class, and turn the current of their affections towards Christ, and the heathen.

Katharine. They cannot write moving appeals to children, while plunging through swamps and roaming over forests to save the soul, of the poor adult outcasts of the wilderness. Do think of the amount of their labors, and when you tell your scholars how rapidly the Indian boys and girls learn, and how fond they are of the books prepared for them, I think they cannot fail to be interested in their welfare.

Jerome. How much do they commonly learn?

Katharine. They obtain a pretty correct knowledge of geography, especially of the United States and Territories, a decent knowledge of grammar, arithmetic, and composition. Many of the most forward boys are sent to

the Choctaw Academy at Great Crossings in Kentucky.

Jerome. Who supports this Academy.

Katharine. The Indians, out of the annuities they annually receive from government. The institution is under the direction of the American Baptist Board of Missions, and is in a prosperous and very flourishing condition; here boys may pursue all the higher branches of education to good advantage.

Jerome. Has the Board of Foreign Missions been at all the expense of the Indian missions?

Katharine. No, Jerome, the United States have expended large sums, and the Indians have done nobly. Major Pitchlynn paid one thousand dollars in one year. What has not been defrayed from these sources, has been paid from the missionary funds at the disposal of the Board. The Indians have made large appropriations for schools out of their annuities. At one time they agreed to pay six thousand dollars a year for a given number of years.

Delia. How much has the whole expense

of the Choctaw Mission been, taking it from the commencement?

Katharine. Not far from a hundred and forty thousand dollars. The Choctaws have paid about sixty thousand out of their annuities, the Board of Missions have expended about the same sum, and the United States Government not far from twenty thousand; but the property of the Board a year ago was estimated at nearly or quite thirty thousand dollars, so that the churches have in fact spent upon the Choctaws only about thirty thousand dollars. Four hundred Choctaws have been added to the mission churches, and the language has been reduced to writing. Seven books have since then been made and printed, one a hymn book, one an abridgement of the Gospels, and the third on the Old Testament history. The others are elementary books for schools. It is now nearly tea-time, and I will omit any further relation till another meeting:

After singing the following hymn they dispersed.

**Ye messengers of Christ,
His sovereign will obey;
Arise, and follow where he leads,
And peace attend your way !**

**The Master whom you serve
Will needful strength bestow;
Depending on his promised aid,
With sacred courage—go.**

**Go, spread the Savior's fame;
Go, tell his matchless grace;
Proclaim salvation full and free
To Adam's guilty race.**

**Mountains shall sink to plains,
And hell in vain oppose;
The cause is God's—and will prevail
In spite of all his foes.**

CHAPTER IX.

Enemies no more shall trouble ;
All thy wrongs shall be redress'd ;
For thy share thou shalt have double,
In thy Maker's favor blest ;
All thy conflicts
End in an eternal rest.

MISS PELHAM was unable to attend the next meeting, at as early an hour as usual ; she therefore requested Miss McEllroy to take the lead in conversation, and in answer to Miranda's question : " Were the Choctaws pleased with their books ?" she replied, " yes, they evinced a very strong attachment to all the books which had been prepared for their use, as the following facts testify. The cabin of a native member of the church took fire and consumed all his worldly substance ; while relating the misfortune, he looked bright and happy till he named the loss of his *book* ; then his countenance fell, his voice choked, and the tears streamed from his eyes.

Another Choctaw met with the loss of a similar book, and as he was relating the circumstances attending it, he burst into tears saying, "it contained some of my heavenly Father's words." The value of each of these books in money might have been ninepence.

Jerome. Do they love the schools and preaching as dearly as their books?

Katharine. Yes; I should think they manifest as much or more interest in them than we do. Mr. Williams, mentions a lad very anxious to attend a mission school, but his parents lived so far off, he was unable to walk and they were too poor to pay board. Mr. Williams felt so much interested that he offered to pay his board in a family he mentioned, and shortly afterwards went a journey. Upon his return, not finding the boy in school he called upon his parents, both of whom were pious, and inquired the reason of their son's remaining at home; his mother replied, "his father, and myself are anxious to have him attend school, and have only hesitated because the boy is trying to seek and serve his Heavenly

Father, and we fear should he go to board in the proposed family, who do not love or worship God, it would hurt his soul."

Cornelia. I wish the remark of this Indian mother could be heard by some professors of religion who entertain very different sentiments, if we may judge by the circumstances, in which they place their children while acquiring an education. This fact shows they have acquired many correct notions of religion, and I presume, their improvement in the arts of life is in proportion to their increase of piety.

Katharine. Yes, I believe it is now a pretty generally recieved opinion, that Christianity must precede civilization ; for experiments have established the fact, that as certain as a savage embraces the religion of Jesus Christ, he desires to conform to the customs of civilized life. Every one at all acquainted with the Indian character knows how averse they are to labor before they are brought under the influence of religion. But ever since the attention to missionary instruction became so general in the Choctaw nation, a powerful im-

pulse has been given to industry, and hundreds of natives may now be hired to do various kinds of labor for reasonable wages ; and they evince a strong wish to build better houses, and procure better clothing for themselves and children. The Choctaw women now appear in neat dresses, and can spin, weave, knit and sew as well as in most new countries. The change in the external appearance of both sexes is truly astonishing ; especially in those neighborhoods that have enjoyed revivals of religion. In some villages nearly the whole population over six or eight years old have committed to memory about twenty hymns, and as many tunes which they sing delightfully.

Delia. The difference between their present and former condition must be more apparent to Mr. Kingsbury and Mr. Williams than any body else.

Katharine. I suppose it is so ; for when Mr. Kingsbury went there in 1818, it was a rare thing to see a man, so far clothed as to cover his person, and both sexes were ex-

cessively dirty. He did not know more than three or four females in the region about Elliot, who did not wear the Indian dress. Christian marriage was unknown, and the most appalling scenes were exhibited, at funerals, and pole-pullings. But at the present time, the Christian form of marriage is extensively practised, and domestic comfort greatly promoted.

Jerome. Please to relate the manner of funerals, pole-pullings, &c.

Katharine. It is only thirty or forty years since the Choctaws began to bury their dead. Before they adopted this custom, they raised a platform near the house, just high enough to be out of the reach of dogs, upon which the corpse was laid soon after death, and a blanket, or bearskin thrown over it. In this state it remained, till partially consumed, then a class of men with enormously long nails called *bone-pickers*, came who scraped off the remaining flesh with their *nails*, adorned the skull, and put all the bones in a box and carried them to a house prepared for their reception, called a *bone-house*. Large assemblies

covenanted every year, and not unfrequently several times in a year in the vicinity of those *bone-houses*, when all the boxes contained in it were set out before the congregation, and a box selected, around which all the relatives assembled and cried or howled one day, while all the rest of the multitude, danced, drank and reveled. The next day another set of mourners wailed and lamented, and so on till the assembly grew weary of wailing, carousing, and frolicking, and then the bones were replaced in the *bone-house*, and the company dispersed till the return of another season of mourning. These barbarous rites are now seldom practised anywhere, and never within the circle of missionary influence.

Delia. How do they conduct funerals now?

Katharine. Those that have become religious conduct them as we do, but many continue to make the graves of their friends near the house, if not under it, beneath the spot they used to sleep in their cabins. They build a low seat round the grave for the mourners to sit on during the thirty days of mourning.

The whole family occupy these seats at sunrise, mid-day and sunset, and utter a doleful cry, the poles are set thick round the grave with hoops, vines, and evergreens upon them to aid the soul, which they call *shilup*, in climbing above. At the end of the mourning the people assemble, sit a while on the low seat round the grave, with their blankets pulled up over their heads, and *cry the last cry*. Then follows a heathen frolic, or dance, attended with drunkenness and about every kind of wickedness. This is called a *pole-pulling*.

In 1830 Mr. Williams attended a "*cry*," hoping to get an opportunity to preach, but was dissappointed. He took with him a few Christian Indians, some of whom were relatives of the deceased. He wrote to a friend as follows: "How striking the contrast between these and the heathen party! the latter were adorned with their Indian finery and fancifully painted, making the woods ring with their monotonous songs and yells, as they danced, or rather jumped backwards, and forwards, while the little Christian band, destitute

of all paint and finery, at a proper distance from the other company tuned their voices aloud in praise to Zion's King. While singing, some of the heathen party came and gazed in silence. The two parties spent a portion of two nights in this manner."

Delia. Did they know anything about the soul and a future state when the missionaries first went to live among them?

Katharine. No, they had no conception of a spirit, nor any word in the language to denote a spiritual existence. They anciently believed the sun was a god, who had power over life and death, and who gave success in war and the chase. The moon too, I believe received divine honors. The improvements made by these so recently savage people, is truly amazing. During the religious excitement in the latter part of 1829 and the first half of 1830, there were added to the mission churches about three hundred and thirty-three converts! nearly if not all were strenuous advocates for total abstinence from whiskey or any other kinds of ardent spirits. But the

course pursued by the general and state governments has had a tendency to hinder the operations of the missionaries and to prevent the prosecutions of the plans laid by the Board of Missions for the best good of the Choctaws.

Delia. I do not know the particulars, I wish you would tell us. I know that there have been troubles among the Indians, but I never learned the occasion of them.

Katharine. It would be very difficult to give you a satisfactory account of them, therefore I refer you to your father, or some other person better acquainted with politics than I am. It so happened in the midst of the revival of religion I have mentioned and the most prosperous state of the Temperance reformation in 1830, that overtures were made by the United States' Commissioners to the Choctaw chiefs to exchange their territory on the east side of the river Mississippi, for a tract, on the west side beyond the state of Missouri, and the territory of Arkansas, to which the nation was expected to remove. The United States

offered to give a considerable sum to the Indians, and help them remove, but the Christian people were averse to going, and a most unhappy state of things ensued. There was much strife and commotion within the nation, and the tide of party feeling rose high on both sides, which for a time hindered the success of the gospel, and gave unprincipled white traders an opportunity to introduce vast quantities of whiskey, which threatened to overthrow the temperance reformation entirely, and prostrate the good laws which had been enacted and for a time enforced by the enlightened and Christian chiefs with great promptness and decision.

Jerome. Have the Choctaws actually removed over the river?

Katharine. About fifteen thousand have gone and the remainder will probably go soon, except such as chose to remain on small reservations on the east side of the river.

The Rev. Mr. Wright, and the Rev. Loring S. Williams with their wives and Miss Eunice

Clough, Teacher, have followed them to their new country, which is about four hundred miles from their old home. It lies between the Arkansaw and Red rivers ; but the station called *Bethabara*, has been begun by these missionaries at a settlement on the Red river, a hundred and sixty or seventy miles south of the Dwight Mission.

Miranda. When did Mr. Wright and Mr. Williams reach that place ?

Katharine. In March 1832. A church has been already organized, embracing about a hundred members, who have agreed to abstain from the use of all kinds of intoxicating liquors. Most of them belonged to the churches in the old nation.

The missionaries had the most toilsome journey to the new station they ever experienced. There is a white settlement near the Choctaw boundary in the Arkansas territory where a worthy Methodist minister has been preaching about a year with good success ; nearly all the adult population is now in society. The missionaries were delighted to find so many

of their old converts and friends. The good Ta-ho-ka met them with open arms, and they all knelt down and made the woods echo with the praise of God. They had been separated a whole year, but the church members appeared much better than could have been anticipated.

Jerome. Are they contented with their new country ?

Katharine. They have hardly been there long enough to know yet. About two months after their arrival Mr. Williams said, "The people appear to be pleased, on the whole, and have commenced clearing and fencing of land with a very commendable spirit. The appearance of industry among them is indeed very gratifying, and is noticed by all the white people who have witnessed it. As yet they mostly live in the tents which they used on their journey, or in camps which they have built for the purpose. Some have already put themselves up a small house, and in July 1833, a school was opened by Mrs. Williams. The Choctaws are about erecting a school-house

for a much larger school, to be taught by Miss Clough. They will not establish boarding schools west of the Mississippi as has been done on the east side. Neither will they have great farming establishments as formerly.

Jerome. Then of course some of their missionaries and assistants will be at liberty to go elsewhere.

Katharine. Yes, I suppose they will.

Delia. What an undertaking it must have been to remove a whole nation through a wilderness four hundred miles! did not many of the old people and children die?

Katharine. Not one, that I have heard of, but there was much unavoidable suffering, although the agents employed were as faithful and kind as could have been expected. The behavior of the Christian Choctaws on the journey was very commendable. They did not omit morning and evening prayer, in their tents or boats and never traveled on the Sabbath when allowed to decide. One of the boat Captains said the whole passage seemed like a continued meeting, and another said the

Choctaws were the most religious people they ever had to do with.

Jerome. How many stations are there now in the old nation ?

Katharine. Six. Elliot, Mayhew, Emmaus, Goshen, Hebron, and Yok-nok-cha-ya, besides several small schools in various parts of the nation. Since the first establishment of this mission thirteen stations have been occupied. At one time schools were taught by young Choctaw men who had recieved their education in the mission school. One of them instructed four schools in rotation embracing over ninety scholars. I believe that over a hundred and fifty were in the boarding schools about a year ago ; but the unsettled state of the nation, and actual removal of so many has nearly put a stop to missionary operations for several months past.

Cornelia. Miss McEllroy, how long do you expect the Choctaws will remain in quiet possession of this new grant of territory ?

Katharine. If they receive the same title to it from Congress that is given to white men,

I do not see why they may not remain unmolested for centuries. I know of no difficulties arising on account of *a title* to Louisiana, which you know was sold to our government by French Commissioners.

I know that a great many unpleasant things force themselves on our minds as we review the history of the Indian tribes from the first settlement of Jamestown in Virginia, and the Plymouth Colony in Massachusetts; but as you nor I can redress past grievances, or prevent future ones, our wisest course will be to make every possible effort ourselves, and exert all the influence we possess over others to confer the blessings of civilization, and Christianity on the remnant that remain in the very situation they are placed by an overruling Providence. Those that have gone beyond the Mississippi, and those that remain this side must have the Gospel, schools, books and teachers, and if we and other Christians are faithful, multitudes of the present generation of Choctaws will embrace religion, and honor

Christ on earth, and swell the notes of Redeeming love in heaven.

Delia. O, brother Jerome, we will certainly relate the history of this Mission, the first time we meet the society after we go home.

Cornelia. And after you have told all you know about the Choctaw mission, I will write you a letter every week, about the Indian Missions established by the United Foreign Missionary Society.

Jerome, and Delia. O, Cousin, we cannot thank you enough for this kind promise; Mother and Mrs. Summers will be delighted when they hear of it. Do let us hear all you can find out about the Indian boys and girls.

Katharine. It is quite time to close. Miss Delia you may select, and read a hymn to be sung before prayers.

Delia reads the following

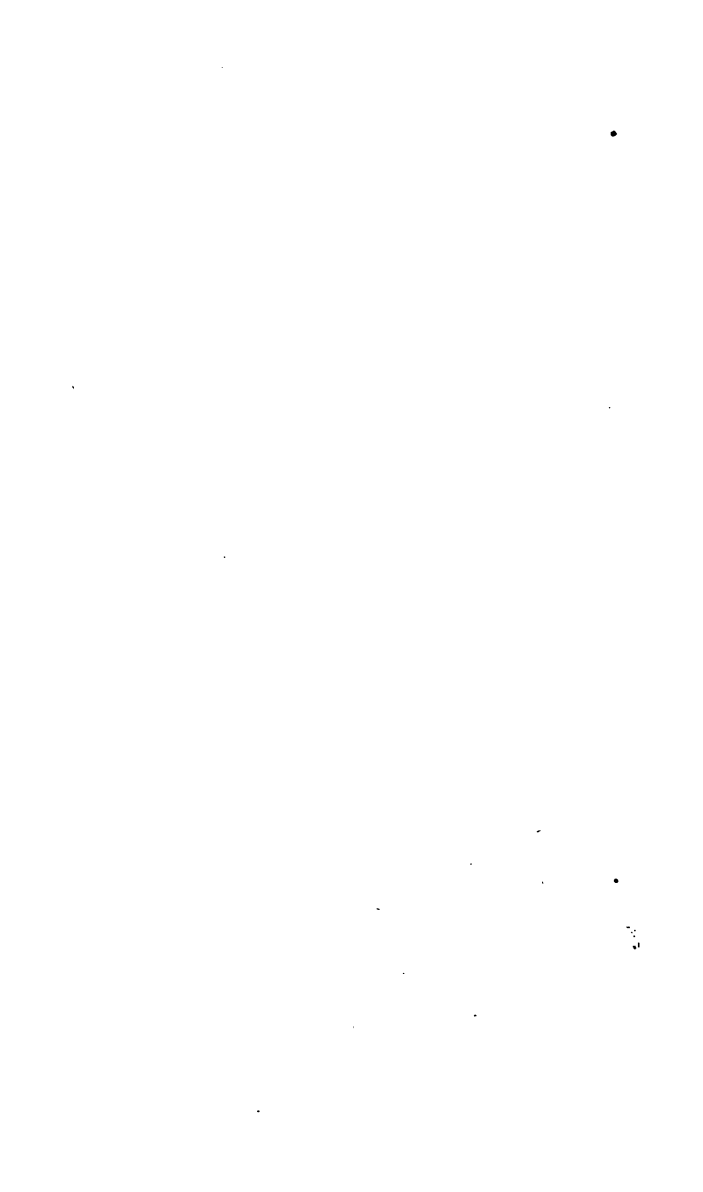
HYMN.

Place me where winds and tempests reign,
Where frowning winter binds the plain,
In chains of ice and snow;
Where never summer's tepid breeze
Invigorates the dying trees,
Or bids the waters flow;—

Or place me where the arid soil
Mocks human skill and human toil ;
Where ceaseless thunders roll ;
Where not a leaf of verdure grows,
Or dew descends, or fountain flows,
To cheer the fainting soul ;—

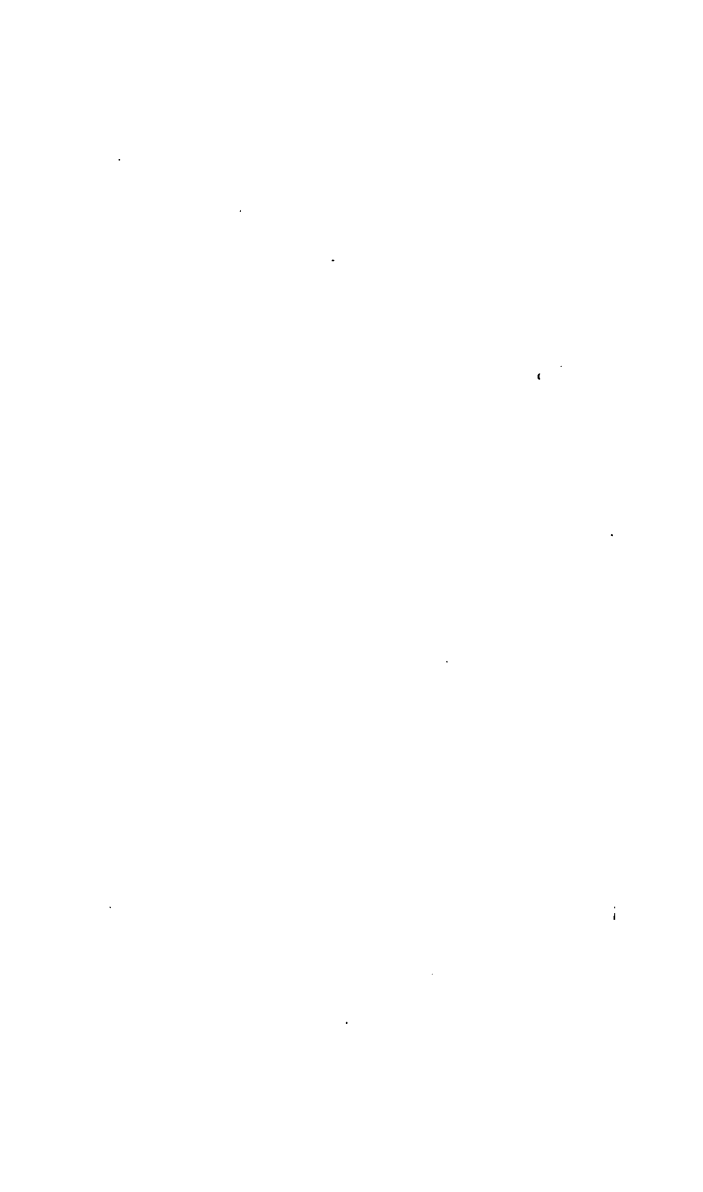
My Savior's love, my Savior's smile
The tedious moments shall beguile,
And give the desert charms.
What though the clime were winged with death
'T were heaven to yield my fleeting breath,
And fly to Jesus' arms.





30

8



**This book is under no circumstances to be
taken from the Building**

[illegible]



